the Chaplain

A JOURNAL FOR PROTESTANT CHAPLAINS

Christian Mission to a World in Ferment

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WHAT IS NEW IN THE MISSIONARY MOVEMENT?

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THE CHALLENGE OF ISLAM

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FROM MISSIONS TO MISSION

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ARTICLES by C. G. Baeta, M. Searle Bates, Herbert Butterfield, Alford Carleton, Mert M. Lampson, Rajah B. Manikam, Lesslie Newbigin, Ben L. Rose, and Virgil A. Sly

APRIL 1959

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Why This Issue?

The ferment in our world, with its vast areas of rapid social change, is being matched by a ferment of thought among leaders of the Christian world mission. Recent developments in missionary thinking and strategy make a thrilling story. It seemed to the editors of this journal that if the story is of interest to all ministers, and to Christian people generally, it is of special interest to you who are chaplains. For chaplains have unusual opportunities to observe the fruits of mission in other lands. Something like a thousand of you are now serving overseas. Others have served abroad recently. Still others look for overseas duty before leaving active service.

In his introductory remarks Chaplain Lampson speaks of the need for an adequate theology of mission. It is in this area of theology that the greatest ferment is taking place. Just last summer the International Missionary Council initiated a study of "The Theology of Mission," and a group of extremely able scholars will be working on this project for several years. A related project of the IMC is a study of "The Word of God and the Living Faiths of Men." Linked with this is a recently developed chain of study centers for exploring the Christian approach to the non-Christian religions—centers in India, Lebanon, Pakistan, and Hong Kong. A uniquely comprehensive center in Chicago is described on the back cover here.

The following pages briefly survey the motive and the message of missions, the new developments in the missionary movement in response to global revolution, the most helpful recent literature of missions, and the relation of "mission" to "church." Our hope is that this over-all approach will help you, whatever your denominational background, to see the direction in which missionary statesmen are moving, and to relate yourselves even more effectively to the total mission enterprise of the church.

This is the second "special issue" of THE CHAPLAIN. A third one, planned for October, will deal with trends in theology today.

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MERT M. LAMPSON

A Chaplain Looks at Missions and Missionaries

DURING World War II and the Korean conflict Army, Navy, and Air Force chaplains met hundreds of missionaries and observed their work. I, personally, had the pleasure of knowing missionaries from France, Germany, Sweden, Australia, and the United States. Baptists, Presbyterians, Methodists, Lutherans, and Episcopalians were prominent among the larger groups, while British and American Pentecostals, Seventh-day Adventists, the YMCA, and Pocket Testament League were representative of many smaller churches and organizations.

Chaplains and missionaries are brothers in Christ, each one dedicated to a specialized field in the great Kingdom's work. Whoever assays to make comments about the other through a public medium should humbly admit his limitations as a judge and invite reciprocal treatment.

Such exchanges have already taken place on informal levels. We have been invited to the homes of missionaries. We have inspected their projects and have collected hundreds of thousands of dollars for them to use in their fields of endeavor. This assistance has included the building or renovation of churches, parsonages, schools, and hospitals. On the other hand, missionaries have often been our guests on overseas military posts; they have participated with us in worship services; and they have accepted positions as contract chaplains where there were shortages of American chaplains. We have formed many lasting friendships, and our fellowship has been mutually rewarding.

We were surprised to learn that a large percentage of missionaries live in comfortable homes and enjoy many modern conveniences. Moreover, since native labor is plentiful and inexpensive, missionaries' wives often have less housework to do than ministers' wives in the States.

Oddly enough, peoples among whom missionaries live and serve are not pleased when "foreign" Christian leaders attempt to imitate native modes of living. Missionaries "lose face," we are told, when they fail to transplant a measure of Western culture. Contrarily, when they set up standards of living that reduce health hazards and discomforts to a minimum, their prestige is greatly enhanced.

Among the annoying and trying problems that missionaries must constantly face are poor transportation, inadequate medical service for themselves and their families, and the lack of progressive educational facilities for their growing children. Despite these difficulties, missionary families are among the best adjusted and happiest that I have seen.

One would reflect his own smallness if he failed to pay tribute to the heroic contributions that missionaries have made and are making. If the Lord has worked through them in ways that are past understanding, the results of their inspired labors are not past observing.

Nevertheless, there are areas of missionary effort which, with God's help and man's co-operation, should be improved. I shall mention two only.

Despite the efforts that have been expended in formulating a theology for missions, the task is far from completed. For example, the facile assumption has proved untenable that if one succeeds in pulling a few brands from the burning, God will be satisfied. Chaplains have talked to and observed sincere, devoted missionaries who felt that to delve into the "social gospel" was a misinterpretation and misapplication of the "good news." They have their counterparts here in the States. In either case, the converts are not being trained to measure their nations' standards by God's standards, nor are they being taught to participate intelligently and courageously as Christians in the necessary affairs of daily living. God is not indifferent to the creative forces in society, whether they be called "secular" or "religious." Neither is he neutral on international issues. By what justifiable authority may an agent of God remain indifferent or neutral toward them?

Again, chaplains have seen instances where missionaries who came from established churches in the United States isolated themselves, showing little concern for the problems and methods of other Christian missionaries. Moreover, they evidenced little or no desire for fellowship. This inclination toward separatism, possibly motivated by religious pride or an unenlightened feeling of self-sufficiency (often a combina-

tion of both), poses an impossible dilemma for native converts. They rightfully ask, "Since we have accepted Jesus Christ, why must we travel different pathways? We live together on a community level. Why can we not associate and co-operate on a religious level?"

This great work of God sounds a clarion call for more spiritual statesmen—Christian workmen with the stature of David Livingstone, Wilfred Grenfell, John R. Mott, E. Stanley Jones, and Albert Schweitzer. In spite of the controversies he has caused, I would name Dr. Gordon Seagrave, of Burma fame. My judgments of him have at least the merit of being grounded in firsthand observations.

These men have made, or are making, contributions to the *total life* of those whom they serve. Along with the spiritual emphasis have gone medical, cultural, and scientific concerns. The minds, hearts, pride, and ambitions of people concerned have been fed and stimulated.

I have said that Livingstone was among those missionaries who have made the *complete approach* to the *total life* of men and women. When we trace the journeys that he made north and south and east and west across Africa, we discover that they form the pattern of a cross. He literally traveled "the way of the cross." He left its imprint upon a great continent.

Following in this heroic pattern, missionaries have a royal message to proclaim, interpret, and portray. The chaplains salute them and pray God's blessings upon their present and future endeavors.

ALFORD CARLETON

What Is New in the Missionary Movement?

IN THE course of his duty with the armed forces overseas, the chaplain will see conflicting evidence on the missionary movement. There are areas in which there is nothing new. The day of David Livingstone still lives in some distant and primitive areas—those places so untutored in the ways of the modern world that they can still be called "backward" without insult.

There are other areas in which the multiple forces—social, political, and economic—of our revolutionary times have changed the ancient patterns of life almost beyond recognition. In these areas one will hear many say—some with regret and some with glee—"The day of the missionary is over." It is in these areas that the chaplain most often finds himself in peacetime. The very presence of our armed forces in an area is both a cause and an effect of the deep changes that have ended the simplicity of a former day when a "native culture" was untouched by any other outside influence than the presence of an occasional missionary.

The chaplain may well be confused by the wide diversity of missionaries he sees at work in any one area—missionaries of varied nationalities, of many a sect he never heard of at home, and of incredible variation in their degree of understanding of the indigenous language and culture. Very few, however, will give him reason to doubt their sincerity or their zeal.

The wise chaplain will recognize that the relationship of the American missionary on the field to his compatriots in the American armed forces presents for the missionary some very complicated problems of identification with his own and with his adopted culture, to say nothing of problems of priority in the use of his time and effort.

The best way to gain understanding of the present status of the missionary movement is to ask a missionary who has lived several years in the same city, and who is well respected by the total Christian community, to invite to his home the chaplain and a few of his men and, at the same time, about an equal number of the leaders of the indigenous church. Arrange to talk about the life of the Christian church in the area, avoiding at first the immediate problems of the local congregation and likewise the complications, positive and negative, produced by the presence of American armed forces in the area. Meet, that is, as a group of Christians of diverse backgrounds eager to understand the basic situation of the Christian church in that area.

Out of such an evening there will grow some convictions as to what is new in the missionary movement, as compared with the traditional picture of missions that the average American has when he goes overseas. Among these convictions will be the following, in one sequence or another, depending on circumstances:

1. The day of the "old style" missionary is indeed over. The stereotype of the paternalistic, authoritarian master of a mission compound —one who brings with him not only the faith but also the arts, crafts, and culture of his homeland and who preaches to naked savages or serves as the Lord Bishop of the church he has called into existence— this is a thing of the past. Or it ought to be, in the rare cases where this relationship persists into the life of the church in Asia or Africa today.

2. It is the very success of such men in the past, and their brave performance of duty, that makes the role of the missionary very different now. For the early missionaries established a church. They soon learned that it must stand on its own feet, develop its own adjustment of the gospel to its indigenous culture, and find its own way of reaching out to the surrounding non-Christian community. The phrase a century ago was "self-supporting and self-governing churches." A later term for the process of turning over the work of the mission to the indigenous church was "devolution." That term proved to be fraught with perils; for it seemed to assume that the ambition of the church was merely to take over for itself the properties and the prerogatives of the mission without taking over at the same time the dream of a Christian world, with an unending mission to all men "to the end of the world." Be that as it may, one of the great facts of our time,

as Archbishop William Temple pointed out in 1942, is that the church is now found in practically all parts of the world.

3. Furthermore, those Christian churches in Asia, Africa, Latin America, and the islands of the sea are taking up their share in the mission of the church. Singly, and in various confessional or national groupings, they take their place as equals with all other Christians. This equality is represented by their unwillingness to be considered as "mission" churches, as "younger" churches, as churches dependent on "parent" bodies, particularly parent bodies in lands that formerly held colonial rule over them. The enthusiastic entry of these churches of Africa and Asia into the World Council of Churches is evidence of this new-found sense of dignity.

4. These new members in the family of Christian peoples naturally tend to outrun their parent bodies in enthusiasm for the international and interdenominational expressions of Christian faith and action commonly summed up under the word "ecumenical." "Comity" was an early form of co-operation, achieved by assigning specific areas to the responsibility of one church or another, thus preventing overlapping and competition in any one area. United churches grew up far earlier in "mission fields" than at the "home base." The representatives of Asia have been among the leaders in support of the proposed unification of the World Council of Churches with the International Missionary Council.

(It is unfortunate that there seem to be developing *two* great centers of the urge to universality—one the World Council of Churches and the other the World Fellowship of Evangelicals. The split is based, not on a distinction that is native to Asia or Africa at all, but on the divergent methods and theologies of sending societies, chiefly in North America.)

5. In increasing tempo, the Christians of Asia are taking up for themselves the mission of the church. They, too, are sending missionaries to other lands—and not only to nearby lands of Asia. The East Asia Christian Conference, in process of formation pending its first regular meeting at Port Dickson, Malaya, May 14-24, 1959, will have as one of its main functions the stimulation of such interchanges of Christian workers and the sending of missions into areas where the indigenous church needs the help of brother Christians. So the "foreign missionary" will no longer be synonymous with "white man," and the

word "missionary" itself will be freed from any stigma of colonialism or of patronage.

6. There is increasing need for the help one church can give another, including the interchange of personnel. Only so can the church in any one land be freed from the nationalism it decries in others. Only so can the gospel remain universal. Those who cross borders as missionaries, however, will be increasingly in the category of specialists, whether that specialty be medicine, evangelism, rural improvement, industrial evangelism, social welfare, or what not. The missionary will be increasingly a fellow worker with the church in the land to which he goes. Not that this is such a new idea, if one knows the great missionaries of the past! Perhaps the right relationship between colleagues of different national backgrounds is found in the word of an Indian leader: "We need missionaries who will be, at the same time, *leaders*, not followers, and *servants*, not masters!"

7. This new partnership of Christians, facing the immense tasks of the modern mission, has at its disposal tools and techniques that would have delighted the heart of St. Paul. Swift travel, instant communication, the power of visualization of far-off events, means to address great audiences—and that by the eye as well as the ear—such instruments are at the service of the Christian church as well as its great rivals for the favor of contemporary mankind.

8. If the day of one kind of missionary is over, the day of another kind is only begun. The new missionary may be of any race. He will be not a "lone wolf" but a close colleague with Christians where he is at work. He will tend to specialize. The lines of specialization will be no longer geographic. Rather, they will be defined in terms of the frontier between belief and unbelief—missions to the worker, the farmer, the unbeliever (even within the church), the backslider, and the "third-generation Christian," as well as to the "unreached areas." The new missionary will have in his hand—and know how to use—the techniques of modern communication, ranging from the finger-phono and the flannelgraph to the high-power broadcasting station.

The mission of the church is not over. In some ways it is only begun. It has need today for the same courage and adaptability that marked its beginning nearly 2,000 years ago and that marked the opening of the era of missionary expansion a century and a half ago.

"The first missionaries of the American Board to the Near East

were sent off in 1819 with very flexible and far-reaching instructions. They were to find a place to reside, and they were to study 'What good can be done? and by what means?' to all the races and nations of that region. Now 140 years later the modern missionary finds himself faced with the same kind of assignment. In a world where old institutions and ways of work are crumbling, he has been set free to find new and effective ways to share with fellow-Christians and non-Christians alike that goodness which he has received from the God and Father of our Lord Jesus Christ."

AFRICAN PROPHECY

It forms a cross, of sorts, against the sky—
That tall, dead tree upon the western bank
Almost obscured in forest lush and rank;
A twisted cross, whose upright leans awry.
And tentacles of vine and tree-fern pry
With greedy mouths into its substance dank.
Like fetid flesh, their tattered streamers lank
Hang motionless, offending sense and eye.

Come, cleansing wind! Strike, fire, from out the cloud!
Swift waters, rise, and let your turgid wave
Finish the sorry story once for all.
Let life replace this ancient, hollow shroud,
The young tree bloom above this rotting grave;
Rise, quickening spirit! Let the dead snag fall.

—H. Austin Smith

Belgian Congo

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HERBERT BUTTERFIELD

Christianity and Global Revolution

What follows is an abstract of the last of four addresses delivered by Dr. Butterfield at the beginning of this academic year. The occasion was the formal opening of Wesley Theological Seminary and American University's School of International Service, Washington, D.C. . . . In his first lecture, "Morality and the Way We Stage the Conflict," the British scholar reminded us that defenders of the status quo *may be more reprehensible (because of "the positions they hold and the possessions they have") than the victims who resort to violence. . . . His second lecture, "History and the Possibility of Détente," drew lessons for our East-West deadlock from the principle of toleration, or coexistence, that ended the religious wars of the sixteenth and seventeenth centuries. . . . The third lecture, "Humanism and the Dominion of Fear," maintained that "the moment has come for a great assertion of the deepest humanity in us. The future of the world depends on something that we have to do over and above merely defending our system and meeting arrogance with counterarrogance."*

AT THE beginning of the fifteenth century it seemed that Islam had the predominance in the world and was the expanding power; but the maritime discoveries, the Renaissance, and the establishment of a strong type of state signalized the era in which Europe was to enjoy predominance throughout the globe. We have now reached the end of this era, and over the whole world new nations, following the lead of the United States, are seeking to take command of their own fate and achieve freedom and autonomy.

Throughout the West, Christianity has lost the privileged position it once enjoyed, and now has to compete on equal terms with all kinds

of creeds and ideologies. Moreover, the church is now confronted by the extraordinary secularization of society and thought. But in all the continents of the globe the advance of science and technology is going to break down the traditional religious order of things, just as it has broken down the ancient, solid Christian order.

Christianity is going to be confronted by secularization everywhere. Though this will be a great test, it will also be a great opportunity. The chief resistance to Christianity in the past has been the existence of established religious systems, like the Jewish in the Holy Land of New Testament times or Islam in later centuries. Christianity was able to make some headway against the more secularized world of the ancient Roman Empire, because secularism is a fickle, flexible, and amorphous thing, always unhappy, always tragically unsure of itself.

The great conflicts are still to come; but the secularism which the church will have to confront all over the world is a secularism shaped by the Western mentality, which is itself a product of the Christian faith. It is Western civilization that is capturing Asia and Africa today.

Both in international politics and in religion the essential thing is that we should confront the new world with intellectual audacity—with minds unconstricted by fear—looking forward to the religious conflict as one that is full of hope and, in the political realm, looking forward to the spread of real freedom and autonomy amongst the nations, feeling that these things cannot come quickly enough for us and that the cause of the West gains more from them than it would from the creation of new satellites. The democracies are suffering from an optical illusion if they are afraid of the kind of world that is now developing.

M. SEARLE BATES

World Mission Today and Its Recent Literature

ASIA, Africa, and Latin America—areas in which the revolutionary movements of our time have registered some spectacular accomplishments—are the major lands of missions. In East and South Asia alone, since 1945 more than half the people of the world have changed radically their rulers and public systems. The rise of various nationalisms, sometimes swift and even explosive in character, comprehends both an emotional rejection of much that has come from Western lands even while appropriating utilitarian advantages from the same, and also a reassertion of indigenous cultures which includes a resurgence of the non-Christian religions. Islam, not only in the Near East but also in Pakistan, Indonesia, and parts of Africa; Hinduism in India; Buddhism in Ceylon, Burma, Thailand, and Japan; some aspects of tribal animism in Africa south of Sahara—all are pushing their claims to identity with nation or community. They show a spectrum of activity from anxious, protective reactions against forces of change, to modern revisions adapting ancient creeds and practices to the needs and moods of the twentieth century. In such situations, if Christianity is appearing as an importation from Europe or North America, offered under "imperialist" auspices and in an alien idiom of terms and ritual and organization, its truth and its worth are presented under serious disadvantage.

In many areas, here more and there less, the fruits of a century of pioneering and basic building are evidenced in the responsible life of "the younger churches," which have rooted the Christian faith in the various nations and regions where it was previously unknown or scarcely known.

We are called now to a difficult task of understanding and of will.

We need to realize the immense spiritual significance of the younger churches: (1) the church is planted in almost every land, and the universality of the gospel is at last empirically demonstrated on the global scale; (2) these churches are the spiritual equals of the historically familiar ones of Europe and North America, with a responsible part in the World Council of Churches and other expressions of ecumenical brotherhood in Christ; (3) the younger churches have their distinctive contributions to make in the total offerings of worship, service, and witness made to God and to the least of Christ's brethren from pole to pole. But at the same moment we have to recognize the stupendous tasks and difficulties confronting churches pathetically tiny in resources of trained personnel and of economic strength. We have to recognize that many of the younger churches are hardly in effective relationship with the great non-Christian masses that surround them. Most of them desperately need and deliberately call for cooperative aid from the generally larger, more adequately trained and supplied churches of Europe and North America, despite many particular difficulties of method and relationship in such aid. If, as most of us believe, there is in principle one church to present one gospel to one world, it is imperative that the strong, humanly measured, shall share in the burdens of the weak, humanly so rated.

The motivation and the theology of mission, as well as the form of presenting missions to contemporary churches, our American churches specifically, have been developed in the climate of nineteenth-century Protestantism. That phase of Protestantism, confident in the expectation of an increasingly Christian society, stressed the salvation of individuals by a conversion experience secured in revivalist evangelism that unconsciously assumed a Christian tradition both for the individual and for a society from which he could pass easily into a church. Many missionaries and officers of mission boards have long since learned that the world is not so congenial as that for our inherited outlook and practices. But they have not found it easy to formulate and communicate their experience and understanding that most of the world's people are much more closely bound than were our grandparents in family, community, and larger associations; and that these ties are often webbed in non-Christian religious traditions and cultures so that relatively few converts have come from the Islamic, Hindu, and Buddhist solidarities. To include part of the same reality in other

terms, the mass understanding of missions in North America has not advanced greatly beyond the pioneer concepts, although the actual enterprise of missions and the high-level understanding of their conditions and problems have, for some areas of the world, moved on to another stage. Of course, pioneering in other areas has continued and is still needed—but in the world scene of 1959, not of 1859.

Again, we confront an issue of information and understanding in the maturing life of each American church member and even of ministers. Not a few of us formed an early impression, true or erroneous but certainly fragmentary, from some contact with a missionary or reading of missionary material or association with a local group supporting missions. We have not adequately enlarged and revised that impression as our experience and education have advanced in other phases of life. For us, missions are out of date. We owe it to the cause of Christ throughout the world to seek a mature and contemporary picture of the Christian undertaking in more than half the world, the lands of missions. Without that, we are local Christians, not yet living in a world that is Christianly round.

Only small hints of great things are possible in this brief word. The Protestant community in Asia, Africa, and Latin America is of the order of forty millions, of whom some twelve to fourteen millions are communicant members. This bulk is a significant fraction of global Protestantism. It is numerically equivalent to the sum of several of the middle-sized historic churches of Europe and North America. Yet it is something like a mere 2 per cent of the vast population of those three continents—and less than that in the teeming, strongly non-Christian peoples of East and South Asia. Roman Catholics, by the way, report figures somewhat but not greatly beyond those of the Protestant constituency in these same parts of the world, if one excepts the territorial Catholicisms in Latin America and the Philippines.

The Protestant community is grievously divided under the organizational flags of the fissioned churches and *ad hoc* boards and societies from which it has originated. Yet in some areas co-operation and even full unions have tended to outpace similar undertakings in Europe and North America. This picture is now obscured in part by the proliferation of new missions frequently set in structure against serious co-operation, and in particular against co-operation with bodies akin to those of the World Council and the National Council of Churches. How-

ever, many such missions have not developed considerable *churches* in other lands, stressing rather the deployment and activity of missionary personnel, while some others slowly temper their separatism as they come to know the conditions and the various Christian workers of their respective fields.

Officially reported Protestant foreign missionaries from North America now number just over 25,000. The annual receipts of Protestant North American agencies for foreign missions amount to $147 million, which seems a lot of money until one divides it by the number of church members and discovers that it represents $2.34 per head.

Phenomena and issues so complex as those indicated in the preceding pages are not to be covered satisfactorily in any one volume. From the many excellent items in recent literature on missions (each of them more valuable, naturally, for some purposes and for some readers than for others) I here select a few, with a bias for the briefer books and for well-packed pamphlets.

As introduction, with theological and organizational emphases, the current brochure entitled *One Body, One Gospel, One World: The Christian Mission Today* [1] comes first. It is written by Bishop Lesslie Newbigin of the Church of South India, incoming general secretary of the International Missionary Council. More widely descriptive is the concise lecture by Professor K. S. Latourette, major historian of missions, entitled "The Response of Christianity in the Non-Occidental Peoples and Cultures." It appears in a little volume called *Challenge and Conformity*,[2] which presents, also, illuminating interpretations of "Christianity in the Environment of Present-Day Europe" and of "The Distinctive Features of the Christianity of the United States." Those who desire an approach linked with general church history are best served by the fresh and lively treatments of Basil Mathews' *Forward Through the Ages*,[3] excellently suited to study groups as well as to individual reading, and of Bishop Stephen Neill's *The Christian Society*.[4]

The theological foundation for missions, ably directed to laymen,

[1] New York: International Missionary Council (156 Fifth Ave.), 1958.
[2] New York: Harper & Bros., 1955.
[3] New York: Friendship Press, 1951.
[4] New York: Harper & Bros., 1953.

is well stated in Charles W. Forman's small volume, *A Faith for the Nations.*[5] It is more elaborately developed, as a combined biblical theology and philosophy of religion confronting the non-Christian cultures, by Hendrik Kraemer in *Religion and the Christian Faith.*[6] There are excellent values in the pamphlets by two German scholars, Wilhelm Andersen's *Towards a Theology of Mission*[7] and Walter Freytag's *The Gospel and the Religions,*[8] which latter, as you may guess, distinguishes the gospel not only from the non-Christian faiths but also from empirical Christianity. Kenneth Cragg's *The Call of the Minaret*[9] is at once a theology of missions in the setting of the extensive Islamic societies and a profound interpretation of the most important *religious* rival to Christianity.

With Cragg's book, we are already turning to studies that bear upon great regions or nations yet hold meaning of universal import. Manifold understanding and insights are found in the symposium edited by Bishop Rajah Manikam, long joint secretary for East Asia on behalf of the World Council of Churches and the International Missionary Council—a work centered in India and Southeast Asia: *Christianity and the Asian Revolution.*[10] More simply descriptive is the slight volume by Manikam and Winburn Thomas, *The Church in Southeast Asia.*[11] For Japan, the best general interpretation is by Charles W. Iglehart, *Cross and Crisis in Japan.*[12] It can well be supplemented by two unique contributions: M. Takenaka's *Reconciliation and Renewal in Japan,*[13] a brief study in theology and social ethics; and Philip Williams' diary of a thoughtful young missionary, *Journey into Mission.*[14]

George Carpenter's *The Way in Africa*[15] is a survey and interpreta-

[5] Philadelphia: Westminster Press, 1957.

[6] Philadelphia: Westminster Press, 1957.

[7] New York: Friendship Press (for London: Student Christian Movement Press), 1955.

[8] New York: Friendship Press (for London: Student Christian Movement Press), 1957.

[9] New York: Oxford University Press, 1956.

[10] New York: Friendship Press (distributor), 1955.

[11] New York: Friendship Press, 1957.

[12] New York: Friendship Press, 1957.

[13] New York: Friendship Press, 1957.

[14] New York: Friendship Press, 1957.

[15] New York: Friendship Press, 1959.

tion of that critical continent (south of Sahara), done with highest competence. For Latin America, the most instructive treatment of a general sort is concerned not with Protestant missions and churches in detail but, rather, with the social and cultural scene, particularly in its Roman Catholic aspects: *Religion and Faith in Latin America*,[16] by W. Stanley Rycroft. India, a vast and complex subcontinent containing in one nation as many people as Africa and Latin America combined, has not been more ably interpreted in the Christian interest than by Bishop Stephen Neill's *Under Three Flags*.[17] Bishop Manikam's book is greatly relevant here also.

[16] Philadelphia: Westminster Press, 1958.
[17] New York: Friendship Press, 1954.

C. G. BAETA

The Challenge of Islam in Africa

The following article is part of an address delivered recently in New York City on the subject "Christian Faith in Our Shrinking World." Dr. Baeta, who comes from Ghana, is at Union Seminary this year as Visiting Luce Professor of World Christianity.

HISTORICALLY speaking, Islam had a start of some ten centuries over Christianity in Africa. After ancient Ghana, the great African empire which fell to Muslim fanatics in 1076 (ten years after the Norman conquest of England), practically all the great kingdoms and empires of the Sudan—that is, the region between the Sahara and the forest belt of West Africa—were Muslim. At least, Islam was the faith of the rulers and ruling classes. By war or peaceful penetration, Islam swept through the entire region, propagated by African Muslims, though some groups of tribes, notably settled agriculturists, successfully resisted it, clinging tenaciously to their traditional pagan religious customs because they believed them essential to fruitful results in farming.

But for centuries—indeed, until the beginning of the era of European colonial expansion in Africa late last century—the Muslim advance stayed halted at the northern fringe of the forest zone, doubtless because the horses, upon which their warriors depended, not only were useless for jungle fighting but could not even survive there because of the presence of the deadly tsetse fly.

That is not to say, however, that the Muslims who would spread their faith by the "jihad," or holy war, were inactive. Rather, this religious duty served as a very good pretext for raiding for slaves to be sold to the Europeans at great profit, so the communities that had refused to embrace Islam had no peace. As a matter of fact, it was

this constant raiding for slaves and the counterattacks in revenge that gave the colony-seeking European powers their justification for proclaiming their rule, "in order to maintain peace and stability."

The Muslims, deprived of political power, turned all their energies to religious development. Orders, or so-called fraternities, were established mainly for the purpose of spreading the faith. These orders are represented in all the African territories, irrespective of which power may be ruling them. The Muslims understood far better than the pagans how to turn the changed situation to their advantage. The peace and order that were in fact established, so that anybody could now travel anywhere without fear; the opening up of opportunities for normal and profitable trade; greatly improved means of locomotion, by train or river steamer or motor road—all these have helped in the infiltration of Muslim Africans into formerly non-Muslim areas, and consequently the infiltration of their religion, since every Muslim is taught and required to be a missionary.

Also, their cause has received massive support and encouragement from the colonial administrations. In many areas the administration exercised its duties only indirectly, through the Muslim sheikh, or chief, whose position and authority was strengthened for this purpose. Muslim servants were preferred to pagan ones, sometimes merely because their Muslim names were liked; sometimes out of a latent suspicion and fear of pagan animism, little known and not understood at all; sometimes, also, out of resentment against the products of the mission school. Muslim law was administered even where considerable sections of the population remained pagan, simply because it was more convenient and easy to do so. Most colonial troops were uniformed, fed, and commanded as Muslims, even if large numbers of them were really pagans. Sometimes, when Christian and Muslim interests conflicted, colonial administrators favored the Muslims merely out of spite, or to pay off some personal grudge, or through leaning over backward not to be unfair. Thus in many areas the impression was gained—which was, naturally enough, cashed in upon by Muslim propaganda—that the administration really preferred people to be Muslim.

All these factors cumulatively had for effect that Islam has made far more solid and rapid progress during the one century of European rule than during the ten previous centuries of its own rule. I shall not weary you with statistics of the varying degrees of Islamization of the dif-

ferent African territories. Rather, let us consider for a moment the nature of the appeal that Mohammed's religion makes to Africans, and let us consider this in relation to the Christian approach.

The appeal of Islam to Africans

First of all, Islam is offered as an African religion, offered by Africans to Africans. As someone has written, its propagators live happily with the people whom they wish to convert, and they marry from among them. Every Muslim trader, as he hawks his wares around, seeks to propagate his faith as well. In fact this faith, and his zeal in speaking for it, together with such adjuncts as the long, flowing robes and the fez cap which all Muslims adopt, are his passport of entitlement to hospitality among Muslim communities wherever he may wander. To those with a wider outlook he would emphasize the greatness of the brotherhood of over 300 million Muslims across the earth united in one great faith wherein is no discrimination by race or wealth or birth, as may be experienced by all who travel abroad or do the pilgrimage. To those whose thoughts do not stray far from home, this brotherhood is illustrated, of course, by the very strong communal and convivial accent in Islam, which is demonstrated not only in the keeping of the feasts and fasts of the religious year but in communal worship and communal celebration of all sorts of family occasions. Where nationalism is emerging, the Muslim chiefs who unsuccessfully attempted to resist the inauguration of colonial rule last century are held up as heroes.

Again, whereas in Christianity immediate total conversion is demanded, with a complete abandonment of all previous customs before one finds acceptance in the church and is baptized, no such requirement is made in Islam. All that is necessary for the new convert is to offer "salaam" and join in the performance of the various Muslim ceremonies. In the meantime he may keep his charms and fetishes—also, of course, his wives, provided they are not more than four in number. Thus the "psychological shock of conversion in not so profound with Islam as with Christianity." Whereas the "Christian community, built up by the conversion of individuals, comes into being in the midst of the animist community in such a way that it is plainly felt by all to be in opposition" to all that the animist community stands for, Islamization proceeds by such gradual stages that the change-over is almost imperceptible. At first there is no break with the old religion, only the

addition of new ritual and customary observances. But in the performance of these alongside other Muslims the new convert absorbs significant elements of the new faith, so that, for a time, the two religions may be said to be held together. No question of belief really arises. Islam is a way of life; it is primarily a distinctive pattern of performing religious acts, of observing specific taboos and social customs. Belief in God does not imply any necessity to know much about him, and of course such knowledge is not necessary in order to believe. Rather, belief in God shows itself in action, in the readiness to perform the rituals and to order one's life as God has ordained. Notice particularly that in this way one problem often posed in Christianity does not arise—namely, that of the difference between the cultural backgrounds of missionary and new convert and the difference in their intellectual attainments. In due course the hold of the old religion loosens, particularly at the points of most obvious conflict with Islam, and the new convert emerges from this state of duplicity into that of an unequivocal and integrated member of the household of Mohammed's faith.

Thus, without undergoing serious tensions or a violent uprooting from his past, the convert gains new values of considerable significance. The Western impact having weakened the very foundations of the entire older order, he was ready for a change anyway, and this change he has found without too great sacrifice or effort. Islam makes no stringent moral demands. The woes and tears of the Christian, struggling in his conscience before God, are not unknown, but they have a ready remedy: *Mecktoub*—"it is the will of God that I should be as I am"! So long as you faithfully observe the well-defined prescriptions, you are and you remain a good Muslim. "The man who excels in all evil," goes the Muslim saying, "is he who refuses to pray five times." An investigator writes, "Whereas it is common to find in a village an authority on the minute details of ritual ablution and prayer, no one knows the first thing about theology." The new convert gets the assurance of having been admitted as an equal member of a great world brotherhood, and with it the certainty that at last he has found the true faith. Islam is a religion of utter certainty; and the new convert, confidently assured of a heaven of substantial and impressive rewards, not vague or spiritual but concrete and recognizable because material, thenceforward becomes quite disdainful of any other offers of salvation.

From our setting out of the advantages offered by Islam in Africa, its

inherent weaknesses will also have become apparent: the self-satisfied, often overbearing pride which is not open to any new facts or influences and consequently soon leads to spiritual stagnation; the sidestepping of inward conflict by which personality matures; the dangers to personal development of losing oneself in the crowd; and so forth.

But it would be unrealistic not to acknowledge certain genuine values for religion in this whole approach. Take even the matter of purely external observances. The Muslim worker who at prayertime spreads out his prayer mat in the open and goes through all the motions of his ritual (and this is a very common sight all over Africa) is a living and potent witness to his faith, whatever else he may not be. By thus publicly and without shame marking himself for what he is and distinguishing himself from all non-Muslims, he is not only strengthening and confirming his fellow believers but doing the very thing that will help him to remain on his chosen path. We could wish that Christians also might so definitely identify themselves. But this is not the case.

Most important of all, what is professed in Islam is practiced. I listened to someone expounding Muslim doctrine not very long ago. He made the point, among other things, that the reason why Muslim ethical teaching seemed to be lagging behind the Christian was that, in Islam, every doctrine propounded had to be applied in life, at once and without equivocation, whereas in Christianity you might let your thoughts rise to the giddiest heights of abstract perfection in conduct without feeling any obligation at all to do as you say. The lag between Christian profession and practice, particularly glaring in Africa in many ways, is cited by a French student of African affairs, Alphonse Gouilly, as one of the conditions that move Africans to prefer Islam. He writes: "The African is not far from believing that Christianity is not the religion of Christians at all, but, as it were, it is only a form of worship without any believers, professed by a caste of clerics; worthy enough, no doubt, but ultimately beyond his understanding, . . . so he becomes a Muslim."

The challenge to Christian practice

It is my own firm opinion that the issue of the present neck-and-neck race between Christianity and Islam for the position of the leading religion of Africans will be determined on this score. In other words, in a world that has shrunk together so much that everybody knows about everybody else, and ideas of what men and human societies

ought to be cross and recross one another, what is needed is not for Christianity to produce any new insights or doctrines but only for Christians to be what they are supposed to be and do as they profess.

In this regard, as of now, the news from Africa is bad, very bad. Someone writing about the continent a while ago summed up his observations under the title *Behind God's Back.* A more recent book on the same subject is called *Naught for Your Comfort!* I know that if I were to write a book I should call it *Darkness at Noon* or something similar because, as I see the facts, if ever the continent deserved to be called "the Dark Continent," it is now—now that all sorts of liberal ideas and Christianity itself have been in the world all these centuries! Now, because the darkness comes after the light, the gross injustices, the reckless trampling under foot of all human rights, the carefully planned acts of downright cruelty perpetrated against helpless Africans in the Union of South Africa, and to a lesser extent elsewhere also, constitute the worst examples in the world today of man's inhumanity to man.

But let us, trying to keep as close to our subject as possible, consider the relation of all this to Christianity. How does Christianity stand in the midst of it all? What is the interaction?

For one thing, the government party and its supporters in South Africa are never tired of saying that what they are doing they are doing in order to preserve Christian civilization; they are the bulwarks of the faith against the threat of atheistic communism. When the Russian Embassy in South Africa had to be closed down because the Russians insisted upon inviting a few Africans in for their parties, the action was said to have been taken to protect Christianity—which caused an Indian to remark that if these things were necessary to preserve Christian civilization, then God should preserve humanity from Christian civilization!

For another thing, the Dutch Reformed Church is known to be assisting actively in the carrying out of these policies. Indeed, it is actually the source of inspiration for many of them. And this is by no means a renegade and secularized church—at least, not by the criteria usually applied. This is what George MacLeod, last year's moderator of the Church of Scotland, writes about it in his recent book *Only One Way Left:*

Go, indeed more responsibly, to the finest extant expression of what Calvinism has become in our world to-day; to the Dutch Reformed Church in South Africa. I take it, if we visualise a Church revival in our land, the sort of marks we would expect would be . . . a Church among whose membership the Bible was daily open—with family prayers the rule: a Church instructed with full doctrinal sermons, and not just sermonettes with some such title as "Paddles Round Patmos with Paul." A Church with great sacramental occasions, with due preparation and restored Mondays of Thanksgiving. A Church of generous giving, because they know the richness of the Gospel to be shared. A Church of Missionary enthusiasm, because all should hear the releasing Word. But all that is precisely a description of the Dutch Reformed Church! Their Missionary offers of service exceed all the other denominations combined. Their achieved budgets per head absolutely beggar our standards. Their sacramental occasions and devotional obedience put ours to shame and . . . they are directly responsible for the most reactionary social insights in all Western Christendom.

(This raises acutely the whole question of how far religions or religious ideas are in fact a vital force in modern life.)

Then again, many Christian books on the subject written abroad (i.e., outside the continent) dismay young educated Christian Africans. The ordinary run of such books sets off by saying how bad and unchristian the whole business of apartheid is. But then it goes on to pile up the supposed difficulties, excuses, extenuating circumstances, etc., so high that the real impression left is that it's too bad but nothing can be done about the matter, at least not yet. Meantime the injuries being inflicted are either played down or mitigated and smoothed over, or just not reported at all. It makes young Africans wonder.

Lastly, whatever view we may take of all this, the fact remains that in such circumstances it is quite impossible for anything like a Christian atmosphere to develop in human relations. Already it is becoming markedly more difficult to do Christian work among people who are "in the know," particularly educated youth. That which must be expected is, in fact, already beginning to happen: both sides are beginning to stiffen in their attitudes, and the stage is being set in that vast continent for many years—maybe whole decades—of bitter conflict, of hatred and mutually destructive strife, each side devoting all its energies to scheming how it may inflict the greatest possible pain and harm on

the other; and so far we have looked in vain for any power to ward off this evil.

So this is the African picture—"naught for your comfort," except that as Christians we must believe that the grace of God is still able to overcome the wickedness of man. But I would not be speaking the truth if I did not emphasize the fact that these unhappy things are searing themselves on the hearts and minds of educated African youth all over the continent today, and by far the largest proportion of them is youth brought up within the Christian church.

The missionary enterprise in Africa has been a very costly one indeed, costly in precious lives. And in God's providence the response has been good. This good result is seriously called in question by vested self-interest coupled with the power of force.

It is not a small matter, because the stakes are high. They are well expressed in these excerpts from a little pamphlet entitled *How Christian Is Africa?*

In Asia at least it seems that the missionary movement has not, judged by numbers, been particularly successful. The result which we seem to see, now that the European empires in Asia have broken up, is that the surviving influence of Europe seems to be greater in almost any other aspect of life than in religion. The Asian countries have accepted the technical knowledge of the West. They have elected to rule themselves by western parliamentary and constitutional systems. They have taken and perhaps exaggerated western ideas of nationalism. But Christianity, the religion of the West, that which should draw the rest together and inspire it, has been accepted by only insignificant minorities of 1 and 2 and 3 per cent. These Asian Christian minorities have been a priceless addition to the universal Christian church, but they are scarcely grounds for speaking of any permanent victory of Christendom in Asia. . . . Here at least [i.e., in Africa] there does seem to be a marked difference. . . . South of [the Sahara] live about 120 million people (that, by the way, is the most conservative estimate), all but 12 to 15 millions of whom are either pagans or Christians. The Christians, using the word in the widest sense, are about 24 millions, or nearly one in five. And the vast majority of them—21 millions or so—are black Africans. . . . If 100 million Africans were to be

Christians, it would change the world outlook. What is more, it would change and revitalize the outlook of Christianity itself as a world religion.

These are the stakes.

EDITOR'S NOTE.—*For a detailed study of Islam in African society, see John Spencer Trimingham,* Islam in West Africa (*New York: Oxford University Press, 1959*).

International Leadership Training Teams

A significant new development in the Christian world mission is the recruitment of international teams for the training of leadership in the field of Christian education. Last summer twelve international teams went to twelve different districts of Japan to give leadership at local institutes or meetings. Similar teams of experts have recently helped with Christian education institutes in Korea, the Philippines, Taiwan, Ceylon, India, and Egypt.

Nelson Chappel, a former Royal Canadian Air Force chaplain who is now general secretary of the World Council of Christian Education and Sunday School Association, writes to THE CHAPLAIN about a related project now being developed: "A long-range project is just about to get under way, known as 'Leadership Team Project.' The name is misleading, since this team of 18 specialists in the field of Christian education, particularly in Sunday school and youth work, will not operate as a team. Each member of the team will be invited by the National Christian Council of some country in Asia, Africa, or Latin America to come to that country to work beside national leaders to give them 'in-service training' by doing everything with them. They will stay in that country not more than three years and in that time will try to pass on to the national leaders as much as possible of what they know and have experienced in the field of Christian education."

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See Inside Back Cover for addresses of national councils in lands where you may be stationed.

BEN L. ROSE

God's Love for the World

A Sermon on The Message and the Motive of Missions

WHAT is the central fact of the Christian revelation—indeed, the greatest fact in the universe? What is the cardinal doctrine of the Christian gospel—indeed, the doctrine without which we have no gospel? What is the good news which the world longs to hear, but which it can hear from no other source than the Christian church? Is it not that "God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life"?

The message of missions

I would offer you two propositions, and the first is: *God's love for the world is the heart of the MESSAGE which we, as the Christian church, are commissioned to proclaim to the world.*

The distinctive message of Christianity is that God loves. The world is full of religions. Gods there are aplenty, and new ones are being created regularly. These religions affirm that God is everything from Unknowable Being to the likeness of hideous idols. We have been commissioned to tell the world that God has revealed himself to be a loving heavenly Father.

Now this love of God which we are commissioned to proclaim *is revealed in the gift and death of God's Son.* "God so loved the world that he gave *his only Son.*" Paul says: "God shows his love for us in that . . . Christ died for us."

I hope you will not misunderstand me when I say that it is not hard for me to believe that Jesus loved me enough to die for me. I can understand how he might die for me because I would do the same for those I love, my wife or my children. But I have an only son whom I love with all my heart. I do not have enough love for anyone else to volun-

teer *his* life for them. The final test to which God put Abraham was to ask him to lay his only son on the altar of devotion. Now that is exactly what *God* did. He volunteered the life of his only Son for us. The greatness of God's love is revealed in the gift and death of God's Son.

When I was pastor of home-mission churches in eastern North Carolina, the only son of a deacon, a lad of three years, was dying slowly and painfully of a strange disease. One morning I answered a knock on the door of the manse, and there stood the father, his eyes bloodshot from nights of watching and days of weeping. He came into the parlor and sat down. Then he looked at me and said half-defiantly, half-pleadingly, "Preacher, how can God do this to me?"

What could I say? I picked up the Bible from the table and began to read the eighth chapter of Romans. I came to the verse, "He who did not spare his own Son but gave him up for us all, will he not also give us all things with him?"

The father stopped me and said, "Read that again, preacher." I read it again. And he saw in the light of that verse that "God shows his love for us in that . . . Christ died for us." And that father took his son's death like a Christian.

Do you see what this means to the missionary message of the church? Why, when we tell the homeless and the broken of Korea, weeping in anguish over the charred ruins of their homes and the famine-bloated bodies of their children—when we tell the outcasts of India, the diseased and downtrodden of Africa—that God Almighty loves them, they could laugh in our faces if there were no cross!

Fond parents sometimes say to their children, "How much do you love me?" and the answer is a hug or a kiss. Put that question to God Almighty, "How much do you love us?" and the answer is a cross with his own Son hanging upon it. One great preacher has said that he could wish that he might hold up before his people sometimes a crucifix, a startling lifelike figure of Jesus on the cross, and say, "Look! God loves you that much!"

The love of God is revealed in the gift and death of his Son.

Again, this love of God FOR the world, which we are commissioned to proclaim TO the world, *has not been earned BY the world.*

God "so loved the world," not because the world had earned that love, but solely because he is a benevolent being, a loving Father.

One does not win God's love by good deeds nor merit it by noble thoughts. Nor yet does one purchase the love of God with coinage of faith or love. God showed his love for us "in that *while we were yet sinners Christ died for us.*"

Let us dismiss from our minds right now any idea that God's love is an exclusive thing reserved only for those that love him, and held back until we love him.

I mentioned a moment ago my son. He is eight years old. From the day he put in his appearance in this world I have loved him, and I shall always love him. But the fact is that only recently has he begun to love me, because in the early stages of his development a child is incapable of real love. When he was a few months old, my son did not love me. If my heart had been breaking, it would not have disturbed his sleep. If my body had been racked with pain, it would not have interrupted his meal. If I had died, he would have forgotten all about me in a very short time. And besides all that, he wasn't doing a thing for me, except disturbing my sleep quite regularly. And yet all that time I loved him as much as this heart of mine is capable of loving. You see, I did not withhold my love until he loved me. I did not wait for him to do something to be worthy of my love before I gave him my love. He did not earn my love; I just loved him, that is all. I loved him because he was my child, bone of my bone and flesh of my flesh, made in my image. Now, the love of God is like that. He does not withhold his love until men love him. He does not wait until someone knows him and trusts him and then he loves that one. God loves us all because he made us and because, as Paul said, "We are indeed his offspring" whether we know it or not.

God so loved the world, and all he wants is for the world to accept that love and be conscious of it and respond to it. But God loves the world even though the world is never conscious of it and never responds to it. Yes, and please get me straight on this: even though a man willfully condemns his own soul to hell everlastingly, the pitying love of God will follow him forever.

Now do you see what this means to the world-mission enterprise of the church? It means many things, but it certainly means, first, that God loves the unclean, untutored, unregenerate native of any backward country with the same great heart that loves us here today.

It means, too, that since *we* did not earn the love of the Father our-

selves, that since *we* no more merited his love than they, that since his favor was *to us as to them* of grace and not of works, therefore we go to tell our brothers in the far country of the love of the Father for them, not as though we were superior beings of a favored race condescending to bestow our charity upon lesser breeds of men, not as the worthy stooping to the unworthy, but gratefully and humbly, remembering that we did not earn his love any more than they and that "God shows his love for *us* in that while *we* were yet sinners Christ died for us."

God's unmerited love for the world revealed in the gift and death of his Son is the message we have been commissioned to tell to the world. That is the gospel, the glorious gospel, which we are privileged to announce to the world—the good news of God's unmerited love in Christ.

The motive of missions

But that is not only the *message* of missions. I offer you a second proposition: *God's love for the world is the MOTIVE of missions.*

God's love is *what* we have to tell, and God's love is *why* we have to tell it.

God's love for the world is our motive of missions because *the worth of men is revealed by that love.*

Thomas Chalmers tells of being entertained in a home where there was a four-year-old child whom he delighted to tease. One day he asked her, "Are you worth anything?"

"No," she said.

"Then what's the use of keeping you?" asked the preacher.

A frown came over her face as she searched for an answer; then her bright eyes lighted again, and she said, "Oh, I'll tell you why: because Mommy loves me." And no angel in the skies could have given a better answer. It is love, divine love, that makes men worth saving.

Godless men are talking much today about the "dignity of man" and the "worth of the individual." But if, as they affirm, man is only a creature of the earth and nothing more; if "dust man is and unto dust he shall return"; if there is no Eternal Heart to hold him forever, then what is man worth, and where is his dignity? He has none. But if there is a God who loves man with an infinite, everlasting love, *that* gives him worth and dignity; *that* endows a man with a value which no earthly circumstance can take away; that gives meaning to his existence no matter how servile and commonplace his life may be.

Apart from utilitarian value, what makes a thing or a person valuable? The value of a person or a thing, other than its use, is conditioned upon the amount of love going to that person or thing.

When we moved to Richmond we had a little white dog named Spotty. All of us loved him. He was a regular member of the family. But one day he followed our daughter Peggy across the street and was run over by a car. The man in the car did not even stop. Probably he said to himself, "Just a stray dog"; so he kept on driving. But if he had come back a few moments later, he would have seen a little girl kneeling beside the dog and sobbing, "Spotty, don't die! Please don't die!" The driver would have realized that Spotty wasn't just a stray dog. He was a very valuable dog because he was loved very much.

I see God stooping down over the world and pleading,

> Souls of men, why will you die?
> God, your Maker, asks you why.

I see his tears in the blood drops of Calvary, and in his love I realize the worth of men.

Why should we trouble ourselves about the savage tribes of the South Seas? Why should we concern ourselves with ignorant, lazy peons of Brazil and Mexico? Why should we sacrifice further for the people of the Orient?

Why? I'll tell you why! Because God loves them! Loves them just as much as he loves you and me, and he wants them for himself. That love, that longing of God gives them infinite value and makes them worth saving.

The fact of God's love for men is the motive of missions because it alone gives dignity and value to men and makes them worth saving.

God's love is the motive of missions, also, because *that love makes demands upon us.*

Even human love makes demands upon us. When I went away to college my mother put her arm around me and said, "Son, always remember I love you." And through all the devious ways of life, through college and the army, when temptations whispered sweet promises in my ear, that love of my mother made its demands upon me and kept me pure.

Because Jesus Christ loved us enough to die for us, he has an un-

restricted claim upon our lives. And when we add to that claim Christ's positive command, "Go into all the world and preach the gospel to the whole creation," then the matter is closed forever. No other argument is needed; no other reason is relevant. The One who has a claim has made a demand.

When I stood in Westminster Abbey above the grave of David Livingstone and read the inscription thereon, my face was unashamedly wet with tears. I read:

> Brought by faithful hands over land and sea, here rests David Livingstone, Missionary, Traveller, Philanthropist. . . . For thirty years his life was spent in an unwearied effort to evangelize the native races, to explore the undiscovered secrets, and abolish the desolating slave trade of Central Africa, where with his last words he wrote: "All I can say in my solitude is, May heaven's rich blessing come down on everyone—American, English, Turk —who will help to heal the open sore of the world."

And I thought how he had buried his dear wife, Mary Moffatt, beneath a baobab tree at Shubanga in a lonely grave which he had dug with his own hands. I thought of how, when so stricken with fever and dysentery that he was unable to walk, he would not give up but had a stretcher made and was carried on into the heart of the dark continent. I thought how he thus spared neither family nor self as he pushed on, on, on! And I asked, Why? What made him do it?

And then, as if in answer to my question, I read on the left border of the slab that marks his grave these words: "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice." Surely those words of his Savior sounded in his soul and pressed him forward. "Other sheep . . . must hear my voice." Other sheep, his sheep—across that ridge, in that jungle, beyond that teaming river—must hear his voice. The one who had a claim had made a request!

Christian, go stand before that central cross on Golgotha. Gaze in wonder and amazement at the spectacle of God's Son dying there. And say to yourself, "God loves *me* that much!" Then, hear Jesus say to you, "Other sheep I have; them also I love, and you must bring." And dedicate yourself, your family, your all, to the fulfillment of his request, because his request is your command, and because his love has made a demand of you.

RAJAH B. MANIKAM

Paul's Missionary Creed

What follows is the transcript of a meditation given by Bishop Manikam at an annual meeting of the Division of Foreign Missions of the National Council of the Churches of Christ in the U.S.A.

> I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation.—Romans 1:14-16 (A.V.).

THE APOSTLE PAUL never regarded his preaching of the gospel of Jesus Christ as benevolent or charitable service. He regarded it as payment of a debt. "*I am debtor*": this is the first declaration in our text.

"I am a debtor to God for all that he has done for me. And I am a debtor to his creation, to mankind." This is how St. Paul talked of his missionary obligation and wrote to the Romans. He did not write, "I am coming to you to do you some good: I am coming to you as a benefactor." No, he wrote: "I am an honest man; I want to pay my debt; therefore I am coming to you to preach the gospel of Jesus Christ."

Should we not remember that the gospel came from Asia; that St. Paul himself was an Asian, not an American, not a European? In returning the gospel to Asia, and Africa, and throughout the Orient, we are paying our debt to those lands.

One thing Paul was convinced of, his debt. Then right away he made a second declaration: "*I am ready to preach.*"

"I am willing to come to you in far-off Rome. Not only in the place where I am located now, but, if God should send me to you, in Rome also, I am ready to preach the gospel of Jesus Christ."

I often remember what a bishop of India used to say whenever he baptized a man or a woman into the Christian church. He would ask

the convert to put his hand over his heart and say, "Woe is unto me, if I preach not the gospel!" That was how he indoctrinated the members of the church in this great obligation of preaching.

Many have wanted to *profess* the gospel, but it is equally important that the word of God be *preached*. Living our faith and preaching it go together. We should be like the rose of great fragrance. This fragrance goes out to others even if we do not actually preach. But we are to remember St. Paul's declaration: "I am *ready* to preach."

Once the apostle was convinced of his obligation, once his heart responded to the missionary call, he passed along to his third declaration: "*I am not ashamed of the gospel of Christ.*"

I often wondered why St. Paul spoke in this negative way—why he did not say, in a more direct and affirmative way, "I am *proud* of the gospel of Christ." Why did he say, "I am not ashamed"?

Remember, he would be challenging Rome with all its power and wickedness. He asked himself, "Am I afraid?" And the soldier within him responded, "I am not ashamed of the gospel of Christ." Why? Because "it is the power of God unto salvation." That is why he was not afraid.

We, too, must never be ashamed of the gospel of Christ if it is that power in our lives. We talk boldly and confidently about trivial things, from the latest weather forecast to the gossip or scandal of the day; but when it comes to the most serious matters of life somehow we feel shy. We are not willing to talk about Christ and what he has done for us. And St. Paul reminds us that if we have tasted the power of the gospel of Jesus Christ and know it to be the power of God unto salvation in our lives, we should never be ashamed of it.

These, then, are the three declarations of St. Paul that make up a kind of creed. I have called it a creed, but it is not a creed of generality, of doctrine and dogma. It is something that the apostle lives, and he can speak from experience. Every one of these declarations begins with the pronoun "I": "I am debtor; . . . I am ready to preach; . . . I am not ashamed of the gospel." This creed comes from vital, personal contact with Jesus Christ.

And so to you and to me comes this message from the great apostle reminding us of our missionary obligation. The church has one mission because it has one gospel—a gospel that belongs to the world. We are Christians only if and when we discharge this debt to God and man.

LESSLIE NEWBIGIN

The Life and Mission of the Church

The newly elected general secretary of the International Missionary Council here puts in simple, moving terms his missionary theology, with its vision of the unity of church and mission. The article is reprinted from the Episcopal Overseas Missions Review *(Epiphany 1959), which in turn was reprinted by permission from* Dashran, *the journal of the Student Christian Movement of India.*

THE life and the mission of the church are not two things. The church has no life apart from its mission. Its mission is its life, and its life is its mission.

The word "mission" means "sending"; it is simply a noun from the Latin verb "to send." The corresponding noun from the Greek is "apostolate." In the English Bible the word "mission" is not used, but that is just an accident of translation. The verb "send" and the noun "apostle" are constantly used.

Our Lord's first disciples are immediately made apostles; that is to say, almost as soon as he has called them, he sends them. Not only so, but he constantly speaks of himself as an apostle. He is the one sent by God, and the church is simply the body sent by him. "As thou didst send me into the world, so I have sent them into the world."

The church is a sending, an expedition, a mission. It is not a tank into which people can be put and where they can be stored; it is a stream flowing out into the world to bring the life-giving grace of God into its parched fields.

The origin in God

The first point to notice is that the origin of the mission is God the Father. It is very important to grasp all that this implies. The

Christian mission is not something started by Jesus. It is the work of God the Father, the creator of all things and the ruler of all men and all nations. It is not just one among the many movements of world history. It is the *clue* to world history, because it is the expression of the purpose of God, in whose hands world history lies. If we have rightly understood the Christian mission, we shall rightly understand world history, particularly the history of our own times.

Let us put it this way: when we read the New Testament we see Jesus as the Apostle of God, sent to bring men face to face with their Maker and to bring them to the final issue of human existence. Jesus gently but inexorably brought men up to the ultimate question "Who am I?"—that is to say, he brought men to the point where they had to accept or reject the truth about their own origin and being and end. The story leads up to its climax in the trial before the high priest when the direct question is put, "Are you the Christ, the Son of the Blessed?" and Jesus answers: "I am; and you will see the Son of man sitting at the right hand of Power, and coming with the clouds of heaven." In Jesus, that is, the ultimate authority over all human history lies hidden in the form of a servant. And he brings men to the point where they cannot evade the decision to accept or reject that authority.

The immediate issue of Jesus' confession before the high priest was the crucifixion. Mankind rejects God's revelation of his authority. But God reverses man's judgment, raises Jesus from the dead, and inaugurates a new era of human history in which the revealing, reconciling, and judging ministry of Jesus is continued to its conclusion. That is the meaning of the period of history in which we live. All men and all nations are being gradually but inexorably brought to face the ultimate issues which Jesus raises for man. Gradually but inexorably the nations and races are being brought out of their separation, out of their isolated histories, into one universal world history, of which Christ is the center. The issues which they are facing are the issues raised ultimately by Jesus.

This does not mean that the issues are raised directly by Christian preaching. To some extent they are; to a greater extent they are raised through the contact of the rest of the world with the forms of civilization which Christianity has shaped. The problem of human rights, the demand for rapid social change, the drive to create a welfare state, the challenge of communism, the revolutionary changes in human

life brought by modern Western science and technology—all these things can be rightly understood only as issues which are raised by the revelation of God in Jesus Christ. It would take time to justify that statement point by point, but some reflection will show that it is true.

While the mission of the Christian church is far from being the whole of world history, it is the clue to world history. It is the point at which the real issues of history are made explicit. It is the point at which men and nations are challenged to see the real meaning of the vast conflicts in which they are engaged. That real meaning is the choice between Christ and Antichrist. At this point the apocalyptic passages in the Gospels are profoundly important for our understanding of the history of our time. There is a striking parallel between these passages and the passages in which our Lord spoke of his own sufferings. Just as the Son of Man must suffer, because he has to carry his revelation of the Father right through to the point where men are inescapably confronted with the decision to accept or reject, so the world must suffer because that same issue has to be faced by all men and all nations. The history of the world will be the history of the increasing sharpening and clarification of the issue: Christ or Antichrist.

The task of the Christian mission is to be the instrument in the hand of the Father for pressing world history to its ultimate issue. Christian missions are not the whole of world history, but the whole of history is the concern of the Christian. He should be able to discern the hand of God the Father at work in the tremendous events of the time, and should be enabled to see his place in the life and mission of the church as part of the whole gracious working of God's holy will for the world.

The sending of his Son

In the second place, we note that God's purpose for the world is accomplished by the sending of his Son. Wherever you go in the New Testament, you cannot get away from this idea: God *sent* his Son. The figure of Jesus does not simply rise out of human history; if that were so, we could look forward to yet greater developments. Jesus was *sent* once for all by the Father to reveal and establish his reign. Jesus is "not of this world"; he is sent by the Father into this world. This sending is a datable event in history—secular history. It happened "in the fifteenth year of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip

tetrarch of the region of Ituraea, . . . in the high-priesthood of Annas and Caiaphas" (Luke 3:1-2). This meticulously careful dating emphasizes as strongly as possible the fact that we are dealing with events in ordinary human history. But these events—ordinary and human as they seem, and indeed are—constitute the unveiling and accomplishment of God's purpose for the whole world.

What is that purpose? It may be described as the establishing of God's reign. The meaning of that phrase is filled out as the story proceeds. By many it is at first interpreted in political terms (as it is by some critics of missions in India today), but Jesus repudiated the political connotation of the title "Christ." In the actual life and teaching of Jesus the reign of God is revealed as deliverance from evil powers, including sickness, death, and sin; as the seeking and saving of the lost; as the bringing of good news; as the glorifying of the Father by the obedience of the Son. Most centrally and crucially it is revealed as the forgiveness of sins. Indeed, deliverance from other forms of evil is seen as a sort of sign of the deeper deliverance from the slavery of sin (Mark 2:1-12). It is defined by St. John as the giving to men the right to become children of God—that is to say, giving to men the opportunity to share the relation to God which Jesus had, and which was expressed by the word so often on his own lips: "Father."

The condemnation of Jesus by the religious and secular courts, and his execution as a criminal, appeared to both friends and enemies to be the final denial of his claims. It appeared that he was *not* the Apostle of God, *not* the beloved Son, but a usurper of titles to which he had no claim. The resurrection of Jesus from the dead, leaving behind an empty tomb and confronting his disciples with his living presence, was the complete and shattering reversal of that human judgment. From that moment, everything had to be completely rethought. The Scriptures had to be studied all over again (Luke 24:27, 32). Human judgments, both religious and secular, had to be completely overturned. Jesus, rejected by men, was declared to be the Son of God with power (Rom. 1:4).

As the risen and triumphant Lord he meets his disciples and again sends them out as apostles, as he did in the days of his flesh. They too, like him, will go into the world as those who are not of the world. They will bring a message from the far side of death. They will have power, as he had, to declare to men with authority God's forgiveness of their

sins and thereby to deliver them from thralldom to Satan. That is the purpose for which they are sent into the world. Through them he will carry on his work of delivering men from the power of Satan and reconciling them to God.

This is all summed up in the word with which the risen Lord greets his church: "Peace be unto you." Peace, the peace of God, is his ultimate gift. It is the sign of the presence of God's kingdom. It is the condition in which men are restored to their true humanity because they are reconciled with their Maker. It includes all the benefits that Christ was sent to bring—deliverance from evil, forgiveness of sins, wholeness of body and mind, sonship of God and brotherhood with men. That peace is Christ's gift. He alone can bestow it because he has overcome the world (John 16:33). To give Christ's peace to the world is the purpose for which the church exists. Its life is to be a sharing in that peace—receiving it from Christ and giving it to the world. The church exists for Christ and for the world—never for itself. Its life is its mission, and its mission is its life.

The presence of the Spirit

Thirdly, and of equally vital importance, the risen Lord, when he sends out his disciples to be apostles to the world, says, "Receive the Holy Spirit." It is only by the presence of the Holy Spirit that they can be his emissaries in the world. The work of the church is not a merely horizontal continuation, so to speak, of the impact of Jesus on his contemporaries. If it were so, the impulse would get weaker and weaker as one gets farther and farther away from the original event. But in fact this has not happened. The mightiest works of the church have been, in many cases, in centuries far removed from the earthly life of our Lord. The apostles, whose "acts" are recorded in the book of that name, never for a moment give the impression of men looking back to a figure in the increasingly remote past. They give the impression of men living in his presence. Their witness is the witness of a living and mighty Spirit.

According to the New Testament, the witness to Christ is given by the Spirit of God himself. The witness of men is secondary and derivative. "When the Counselor comes, whom I shall send to you from the Father, even the Spirit of truth, who proceeds from the Father, he will bear witness to me; and you also are witnesses, because you have been

with me from the beginning" (John 15:26-27). The death-and-resurrection of Jesus has opened the way for a new era in human history, in which the very Spirit of God himself becomes the common possession of those who are identified with Jesus. And the presence of this Spirit creates a kind of life and speech which constantly points beyond itself to him, which confesses him as its source and savior. It is only by the presence of the Spirit as the controlling and vivifying principle of its life that the church can fulfill the mission for which it exists.

This is not just a matter of words. Unless the Spirit has sovereign sway in the life of the church, it will become paralyzed and diseased. The church is not simply a corporation controlled by certain doctrines and certain laws. It is not simply the association of those who believe certain truths and obey certain rules. It is not simply the body of those who have been baptized and are communicants. All these things—teaching, sacraments, ethical principles—are vital to the church's life. But they are not exhaustive. In the last analysis the church's life is the life of the Holy Spirit of God among men, and he is sovereign and free.

One of the marks of the Spirit's presence, according to the New Testament, is the conferring of a great variety of gifts. These gifts are very different from one another, but together they provide the means by which the whole body of the church may be nourished and built up. They include gifts of preaching, teaching, prophecy, healing, service, administration, praying, singing, speaking with tongues, and many others. None of these is to be given primacy over the others. The only gift of the Spirit that can be given absolute primacy is love, because it is the gift without which all the others are useless and even harmful. The church's life and mission includes all these and many more.

A particular error which needs to be mentioned is the error of regarding preaching as primary in the task of the mission, and the various kinds of service as secondary and auxiliary. Thus it is an error to judge the value of a hospital by the opportunities it provides for preaching. Our Lord both preached and healed. He did not value opportunities of healing merely as means for preaching. His healing was simply the outflowing of the love of God in him. So should ours be. In one of the greatest passages of Scripture about the glory of Christ it is said that he took the form of a servant. If the church is anywhere found in the form of a servant, it does not need to make any excuses for being found so.

The truth is that different Christians are given different gifts by the one Spirit. To assert the primacy of one over the other is as absurd as to assert the primacy of the nose over the ears. (cf. I Cor. 12:14-26). They are rightly exercised only when they are exercised in the fellowship of the one body, each one supporting and supplementing the other, each one seeking not his own glory but only the glory of Christ. When Christians criticize one another, and even separate from one another, on the ground of differences of gifts, it is a grievous sin against the Holy Spirit. The whole life of the church should be a common sharing in the manifold gifts of the one Spirit, whose function is to bear witness to Christ.

The life and mission of the church thus involves our whole doctrine of God—Father, Son, and Holy Spirit. In fact, the church is the foretaste and the instrument on earth of the life of God himself. The task of the church is to extend among men the peace of God, which she already enjoys in foretaste. This is expressed in our Lord's great prayer for his church: "The glory which thou hast given me I have given to them, that they may be one even as we are one, . . . that the world may know that thou hast sent me."

Cloyd Christman, in *Horizons*, notes that "95 per cent of the ordained preachers work among English-speaking people; 9 per cent of the world's population is comprised of English-speaking people. This means that 5 per cent of the ordained preachers are trying to reach 91 per cent of the world's population with the message of Christ."

NORTH AMERICAN PROTESTANT FOREIGN MISSIONS

SENDING GROUP	MISSIONARIES		INCOME	
	1956	1958	1955	1957
Division of Foreign Missions (NCC)	10,475	10,977	$ 73,493,567.73	$ 82,981,368.84
Evangelical Foreign Missions Association	4,382	4,688	18,554,748.75	21,950,978.74
Interdenominational Foreign Mission Association	4,796	5,902	11,970,069.01	13,458,143.22
Associated Mission Agencies of the International Council of Christian Churches	1,079	851	2,428,754.74	3,122,922.13
Canadian Boards	752	774	5,692,769.33	5,996,323.69
Independent Denominational	1,494	2,072	13,110,300.75	18,049.248.06
Independent Nondenominational	1,609	910	3,704,166.39	2,141,448.71
American Branches International and Interdenominational Societies	46	207	186,563.57	1,113,350.12
Educational Institutions	11	20	4,940,799.44	1,839,960.32
Supporting Agencies			985,325.53	1,589,375.42
Specialized Services			186,077.52	1,389,938.22
TOTAL	24,644	26,401	$135,253,142.76	$153,633,057.47
Less Duplications	1,212	1,343	4,385,542.68	6,350,176.00
ACTUAL TOTAL	23,432	25,058	$130,867,600.08	$147,282,881.47

COMPARATIVE MISSIONARY STATISTICS NORTH AMERICA AND ALL COUNTRIES*

YEAR	NORTH AMERICAN PROTESTANT MISSIONARIES	PROTESTANT MISSIONARIES FROM ALL COUNTRIES
1903		15,288
1911	7,239	21,307
1925	14,043	29,188
1936	11,289	27,577
1950	15,039	
1952	18,576	35,533
1956	23,432	34,692
1958	25,058	38,606

* The Missionary Research Library bulletin from which these figures were taken cautions: "This must not be taken as an indication of the relative strength of North American and other missionary effort. Many European and Pacific missionary societies are making a tremendous, distinctive, and creative contribution to the missionary enterprise and the ecumenical church, and American agencies have much to learn from them."

Source of information: Occasional Bulletin from the Missionary Research Library, Dec. 8, 1958

VIRGIL A. SLY

From Missions to Mission

Delegates to the recent annual assembly of the Division of Foreign Missions of the National Council of Churches heard the stirring address that is here abridged and published by permission. The complete address, along with four others presented at this assembly, is now available in pamphlet form from the Division of Foreign Missions, 156 Fifth Avenue, New York 10, New York.

UPON my return from a world journey recently I tried to gather up, from my shattered concepts, certain articles of faith and assurance that would enable me to think clearly and honestly about what is involved in the projection of mission in our day.

It would be well to go back in our thinking and consider what is our purpose and our message in order that we may have a better concept of our participation in mission.

The message and the mission

The message is the concern of God for man as revealed in Jesus Christ. "God so loved the world" that he gave his Son, that man through belief in him should not perish.

The mission is identified with the mission of God. Its true pattern is the pattern of God's concern. "As the Father has sent me, even so I send you." "Go . . . and make disciples of all nations." Preach, teach, baptize. "I am with you always." Our mission is God's mission, faithfully carrying the message of God reconciling the world to himself (II Cor. 5:19). We are participants in the mission of God.

The mission, then, is God's mission. It is concerned with the whole relationship of men with God and men with each other. Of course, the supreme and ultimate objective of the church's mission must be to share its greatest treasure, which is the reconciling love by which it is sent forth. The church's mission testifies to the good news. However,

the presentation of the good news is made in many ways and uses as its instruments the lesser treasures of human knowledge and skills such as medicine, education, literature, agriculture, special techniques and secular skills of such nature as will add to the advancement of the message.

The message is God's message. It becomes our message whenever it possesses us, not when we possess it. The possessive note of Western denominational pride has no place in God's mission. We say with our pride "*our* mission." We should say "*God's* mission."

If the above thesis is valid, then we must endeavor to base the whole strategy of the projection of God's mission on certain eternal truths rather on our denominational positions. I mean such truths as these:

God is the Father of all mankind.

Jesus Christ is the redeemer of our world.

The gospel is the instrument of God's transforming love.

All mankind is heir to the dignity and spiritual equality of sons of God.

Christians are one within the concern of God.

The breadth of the task given to us by God crushes to earth the barriers of separateness that divide us. This concept of the breadth of God's will should unite us in mission. It should lift us above our denominational possessiveness, above conducting *missions* to becoming lost in the *mission* of God.

Our awareness of the transition from missions to mission involves the necessity of planting the concept of *the church as mission* deep in the heart and life of our churches. This also involves a courageous spirit of adventure which seizes this opportunity to find out what is the church's mission in a space age of unlimited danger and unlimited promise. Certainly denominational segmentation is not the answer for such an age. One church, one gospel, for one world, should be the heart of the church's mission—a concept that is as big as our problem. The church *is* the mission. The mission is to the whole world everywhere!

Mission and its relationship to our co-operative fellowship

Most of our co-operation has not been planned with the whole strategy of the mission of God in mind. Instead of being dominated by

the purpose of God, it has been dominated in many situations by expediency. If two mission boards are willing to work together, or two missionaries, a co-operative project emerges; but all of us have been most reluctant to yield anything if it takes from our denomination any authority or sovereignty. Also, we have been reluctant to delegate to the co-operative bodies we have created, such as the Division of Foreign Missions or the International Missionary Council, any creativity that would place them in position to challenge the sovereignty of denominational control. It seems to me that if we are to carry forward the mission of God, we should make these instruments of co-operation which we have created effective in the total projection of his mission.

We should encourage the Division of Foreign Missions to seek a creative relationship with its co-operating boards which would place it in a position of leadership rather than its present position as a group that merely executes the responsibilities allocated to it by the boards.

We should expect the staff of the Division of Foreign Missions to assume greater responsibility for the development of a cohesive unity among those who represent the mission boards.

The leadership of the Division of Foreign Missions within the ecumenical movement must be broadened to include the emerging ecumenical consciousness of the younger church. The Division must find ways of co-operating with this new field of Christian concern and must take the initiative in leading the boards into great ventures of faith and challenge.

If there is validity in the position of the younger churches that their relationship is shifting from mission boards to ecumenical councils or groups, should not the Division of Foreign Missions challenge the boards to share in providing personnel and funds for an *ecumenical pool* from which the support of challenging Kingdom advance may come? A committee has been set up to find ways and means of establishing such a process.

One of the great issues before the Protestant churches today is the necessity of bringing the supporting constituency of the various denominations abreast of what is new in the missionary movement of our time. The Division should lead out in the field of *interpretation* in this new age of missions.

The merger proposed between the International Missionary Council and the World Council of Churches brings before us the need to re-

study the relation of mission and church within the proposed Division of Mission and Evangelism of the World Council of Churches and its effect on our concept of mission. I would make required reading the thoughtful statement of Bishop Newbigin entitled *One Body, One Gospel, One World: The Christian Mission Today*, which brings a new horizon to this plan.

We are aware of the increasing influence of the nonhistorical Protestant groups in North America with world-mission concerns. What can we do to find a basis of fellowship with them? Is it not possible that this great rift of Protestant witness may be healed in certain areas? Let us at least put forth the hand of Christian fellowship.

The problem of competitive salaries paid by the various boards, as well as the wide difference between the income of nationals and that of missionaries, needs something other than polite concern. Could our boards make an approach to a more unified missionary-salary scale? This could be a beginning toward facing the larger problem of inequality.

The areas of agreement between the World Council's Division of Inter-Church Aid and Service to Refugees and the International Missionary Council regarding projects and mission interests are also a field of ecumenical concern. Interchurch aid must not be apart from the church's mission.

The Theological Education Fund becomes an expression of ecumenical concern backed up by appropriate provision of funds and representation. This fund has infinite possibility of a true ecumenical pattern for the future.

The issue that stands squarely across the ecumenical path is the problem of the authority and sovereignty of the mission boards. We must face the fact that racial and denominational mission needs careful study. The younger churches feel that they, too, are a part of the team and must share in the mission.

Mission and the future

Do we need any assurance that the gospel of Jesus Christ is adequate to meet the vexing problems of our distraught and anxious world?

Must not the strategy of world mission seek to identify itself with the basic concerns of Jesus Christ for his world and not with our

preconceived denominational aspirations? In other words, *this is the mission of God.*

Must we not rethink the presentation of the world missionary task to the people of our churches?

Can we rid ourselves of Westernism, which hinders the message we present?

Can we face the truth that the continuing identity of our denomination is not of major importance but that the really important thing is whether the church of Jesus Christ is free to develop along the lines that may not be familiar to us now and yet be within the purpose and intent of God? Are we going to be big enough to accept into full fellowship emerging churches which may differ in structure and practice with us?

Can we define what is meant by real partnership in Christ in order that we may understand it and our national colleagues may understand it?

What will be considered adequate administrative relationships as the church moves into full maturity?

How can we find great depth of spirit in our administrative relationships?

The mission is God's; and yet—wonder of wonders—he has given it to us!

As we face the future, we must deal with the basic new facts:

1. First is the fact of the revolutionary situation—the rising tide of nationalism, the political changes, the deep resentment against the West. This cannot be answered by following in the train of Western power, nor can we depend on our individual denominational ability to reach the people. The world is seeking to assert itself; it wants equality and at the same time has a deep longing for spiritual self-realization. The challenge to Christian mission is to claim this revolutionary situation for Christ.

2. A second fact is the reality of the younger church, which is also seeking to attain a status of equality and to find a way of expressing its faith and showing its sensitiveness to all of life. Can we find a real partnership with it?

3. A third reality is the ecumenical era. Here is a new kind of thinking which can become a new thrust in the mission of God. Can we become spiritually sensitive enough to comprehend it?

4. A fourth fact is world confessionalism, which towers above the structures of our co-operative and ecumenical edifices which we have built so painfully through the years. Sovereignty and pride still thwart the mission.

5. A fifth fact is our new awareness of the relation of church and mission—a relation that calls upon us to revamp our thinking, our structures, and our spirit.

The issues created by these facts, among others, must be surmounted by the mission of our God. Only the complete release of the love of God and the complete understanding of his purpose in the world are big enough to meet the issues that confront us.

I have had great struggle of mind and soul in preparing this address. I certainly am not happy about it. It lacks something I feel which I have been unable to express. I have given you nothing new, yet perhaps I have. I have revealed something of the struggle of my own soul. The day of smug, authoritative statements is over. Perhaps the word that I need to bring to you in conclusion is the word "struggle." We are in a dramatic struggle. A struggle of our own souls. A struggle to find truth. A struggle for tolerant understanding. A struggle for the redemption of our world through Christ. Perhaps the way out is for us to admit that this is a struggle, that we cannot escape it, neither can the mission, and that the church's mission must be conducted within the struggle itself.

So I have set before you basic issues of our day that prompt us to go forward *from missions to mission.* Through prayer we can find within the struggle of our thinking some light that is worthy of our Christ for our day.

The year 1959 marks the 100th anniversary of Protestant Christianity in Japan and Brazil

Chaplains and RAVEMCCO

CHAPLAINS serving overseas may run across RAVEMCCO. It is part of the story of modern missions.

Organized ten years ago under the Division of Foreign Missions of the National Council of Churches in the U.S.A., it is the radio, visual education, mass communication committee of sixteen major Protestant denominations. Its work is to encourage the church around the world to communicate the gospel through modern mass media.

If you are stationed in *Korea,* you are invited to visit the RAVEMCCO-related radio station HLKY in Seoul. A letter from a U.S. Army colonel commends the station for the high quality of its music. He says: "Your programs are not merely a boon to United States personnel but appear to be the type preferred by Koreans. Thank you for the fine contribution you are making to the profit and pleasure which can be derived from a tour in Korea." The Rev. Otto de Camp, at 136 Yun Chi Dong, can arrange for a visit to the station and supply information about the work in Korea.

You might like to know that HLKY provides a room where anyone may stop in for a cup of tea and stay as long as he likes listening to classical music. U.S. personnel, as well as Koreans, are welcome.

A similar station, DYSR, is operating at Dumaguete City in the *Philippines.* Studios are in Guy Hall at Silliman University. Your contact there is Dr. Henry Mack. In Manilla, Mr. Soloman Saprid (P.O. Box 1767) is doing outstanding work encouraging Christian leaders to develop their own films, filmstrips, and simple visual aids.

In *Japan,* the Audio-Visual Aids Commission of the National Christian Council (AVACO) sponsors Christian programs on commercial and government radio and TV stations. It also produces "Kamishibai" picture stories, flannelgraphs, and kerosene projectors for distribution to other countries. The center, whose director is Mr. Mathew Ogawa, is at 22 Midorigaoka-Machi, Shibuya-ku, Tokyo, Japan.

Similar work is done in Thailand, Burma, India, Brazil, and Africa.

BOOKS

The Christian World Mission: A Reconsideration by R. PIERCE BEAVER. Baptist Mission Press, Calcutta, 1958. 42 pp. (Available at 30¢ from Division of Foreign Missions, NCC, 156 Fifth Ave., N.Y. 10.)

Anyone who wants to come quickly abreast of the vanguard of present thinking about missions can find no better guide than this William Carey Lecture for 1957, delivered to the Colleges of Serampore, India, by the professor of missions at the University of Chicago.

The timeless task of missions, says Dr. Beaver, is *reconciliation* (" 'God was in Christ reconciling the world unto himself' . . . and has committed to the church this ministry of reconciliation"). But our new age calls for interpreting reconciliation in "*words and ways that are timely.*"

What makes it necessary to reconsider missions? First, there are external factors, such as the revolution in Asia and Africa, the revival of non-Christian religions, and their new missionary activity. There are also internal factors, such as the existence of churches around the world, which spell the end of colonial expansion of Western churches and calls for "Christian world mission."

The result is a new interest in articulating a theology of mission. "Progress toward effective strategy is awaiting theological illumination." Emil Brunner is quoted as saying: "The mission is the central issue in theology, as well as in the practical work of the church. We do not know what mission is; and until we do, we shall not know what the church is."

The second part of the lecture, therefore, is devoted to "The Theological Task." Here it is remarked that theology needs mission for relevance and mission needs theology for self-understanding. Top priority, Beaver believes, must be given to two questions: (1) How does God actually reconcile the world to himself in Christ? and (2) What is this ministry of reconciliation?

Much emphasis is placed on the concept of "apostolate," and the question is asked: "Is the apostolate the chief function of the church, or is the church but the agent for carrying out the apostolate?" It is argued that the apostolicity of the church may be seen in its worship, fellowship, preaching, sacraments, and service. For we worship as a family of God, who shows no partiality by race or nation. Preaching is apostolic witness. Prayers are to be made "for

all men." Even the Lord's Supper is not a private family meal but, as Ronald K. Orchard said, the "picnic meal" of an army on the march.

The rediscovery of the apostolate, says Beaver, "takes the emphasis off the church as institution; it makes the organization expendable; the root of ecclesiolatry is cut; and the stress is put on the function of preaching."

Discussion of the relation of "mission" and "evangelism" leads to the recognition that although geographical frontiers will long remain, "sociological, cultural, and ideological frontiers will become increasingly important."

"Interchurch aid" and "fraternal worker" are valuable new concepts, but they cannot replace "mission" and "missionary," says the author; for they "imply only service within the Christian community, not a sending of heralds across new frontiers." For a united evangelistic advance that is more than interchurch aid we must look to such experimental approaches as united missions; international, interdenominational, interracial teams; union institutions, etc.

The church is to be "one, holy, catholic, and apostolic." Beaver shows that all these qualities have a missionary significance.

One is left with the impression that in defining the Christian mission our theological task is exceeded only by its urgency.

—J. A. L.

One Body, One Gospel, One World: The Christian Mission Today by LESSLIE NEWBIGIN. International Missionary Council 1958. 56 pp. (Paper.)

To understand the climate of conversation going on in the International Missionary Council and the World Council of Churches relating to the integration of these agencies into one body, one must read carefully this succinct paper by the newly elected chairman of the former, Bishop Newbigin.

Bishop Newbigin, out of his long missionary service in India, is able to analyze properly the present world situation in which the mission cause is at work. He recognizes the social, political, and spiritual changes that have radically altered 18th- and 19th-century missionary terminology and practice.

With great clarity he calls for repentance on the part of all participants in the crusade of "missions"; he enunciates freshly the eternal and unchanging source of the mission in the gospel; he proclaims "principles for action today" relating to the idea that "the church *is* the mission" and that "the home base is everywhere." Maintaining, also, that *evangelism* and *service* ought not to be divided, he holds that missionary bodies can learn something immensely important from the experience of the World Council's Division of Inter-Church Aid and Service to Refugees.

Bishop Newbigin rightly states

that co-operation in common programs of study and action is not a substitute for the unity Christ wills for us, namely, a unity of being—the new being of the new man in Christ.

He further expresses the hope that coming to terms with the new facts of our present situation may lead not to a dilution of the missionary passion but, on the contrary, to a new clarification of the missionary objective and a new concentration of the resources of the whole church upon the unfinished task of making Christ known to all nations as the Saviour of the World.

The mission is not ours but his.

—J. CLINTON HOGGARD, *Secretary-Treasurer, Board of Foreign Missions, A.M.E. Zion Church, Washington, D.C.*

The Gospel in Dispute by EDMUND PERRY. Doubleday 1958. 230 pp. $3.95.

As the people of the world are drawn more closely together, Christians are going to be forced to think more carefully about the relation of their own faith to the faiths of other men. In their thought they will want to be completely fair to other religions and also to the teachings of Christianity. The present book is well designed to help them in such an effort. Its description of the major non-Christian religions—Judaism, Islam, Hinduism, and Buddhism—tries at every place to do full justice to those faiths. It has often been said that we cannot really understand other religions until they become so attractive to us that we ourselves are tempted to believe in them. After reading parts of this book one is certainly tempted.

The larger part of the book is devoted to an effort to be equally fair to the teachings of Christianity with regard to other religions. After examining the biblical evidence, the author comes to the conclusion that from the standpoint of the Christian faith other religions must be regarded as forms of man's sin because they organize life around other loyalties than loyalty to the God and Father of our Lord Jesus Christ. This position is not dissimilar to that adopted by Hendrik Kraemer some twenty years ago in his monumental study *The Christian Message in a Non-Christian World.*

It is worth noting that Kraemer, in his most recent re-examination of the subject, has somewhat modified his former position, seeing in all religions not only man's effort to build up a system of self-assurance apart from God but also a field for God's constant activity in trying to reach man. Man warps and perverts for his own selfish ends the religious life in which God is trying to reach him, but it is probably not fair to the Christian view to regard that religious life in terms of sin only.

A further examination of the bibli-

cal attitude might well introduce qualifications into Professor Perry's position. Nevertheless, his emphasis is an important one and needs to be taken seriously by all those who would do justice to their Christian faith and their fellow men.

—CHARLES W. FOREMAN, *Associate Professor of Missions, Yale Divinity School, New Haven, Conn.*

The Preacher's Task and the Stone of Stumbling by D. T. NILES. Harper 1958. 125 pp. $2.00.

The pattern of the book emerges from letters Mr. Niles writes to a Hindu, a Buddhist, and a Muslim. He asks each of them why he finds it impossible to accept the Christian faith.

In the light of their objections he radically re-examines the preacher's responsibility for presenting the message of Christ. "Is their understanding of the Christian faith mine also? Is that how I preach it? Why cannot I change my presentation in such a way as to avoid the difficulties which they find in it?"

Because of the nature of the lectureship [Lyman Beecher Lectures, Yale] the book is presented to the preacher, but it challenges all Christians to become aware of the tremendous impact of the resurgent religions on Christianity today.

—NANCY SMITH, *Protestant Episcopal short-term missionary, Costa Rica*
(Reprinted by permission from a review in *Episcopal Overseas Mission Review*)

A Faith for the Nations by CHARLES W. FORMAN. Westminster 1957. 94 pp. $1.00.

The quest for a universal faith which would respond to the spiritual need of men in every culture, race, and nation is nothing new, but it certainly is more urgent in our time than ever before. For, as the author of this very readable little book points out, our world is one in which, through the means of modern transportation and communication on the one side and the thrust of new revolutionary ideologies on the other, "suddenly the foreigners have become neighbors and the neighbors have become foreigners" (p. 10). Can it be hoped that a faith may be found, strong and secure enough, on which a true unity of mankind can be established?

Examining various possibilities, such as proximity, information about each other, common interests, similarities, etc., the author rejects one after the other as unsatisfactory. He finds the bedrock for human unity in the faith asserted by Christianity, that "unity is not something that happens to be; rather, it is something that is *willed* to be" (p. 29), namely willed by God himself, who desires that men should live in mutual concern and love for each other. But this love can never come about by commandment or law, but only as a divine gift.

The author rejects the old (Symmachus) and modern (Toynbee) proposals of uniting mankind by

bringing their religions upon the common denominator of a super-world-religion. This kind of unity is not inclusive enough because it would bring together only religious people; and furthermore, it is very uncertain because even the most sincere seekers for truth are in their search apt to arrive at very different goals. Thus it can never be an idea which will unite mankind, but it must be an event which takes place in time and space. Jesus Christ is that event. And the task of missions is simply the proclamation of this reconciling divine act by word and deed.

In a fine chapter, Dr. Forman rejects sharply any cultural or political or economic imperialism in connection with the missionary enterprise. "The purpose of the mission is not to make all men like us, but rather to let all men develop in their own ways in Christ, to give them the liberty by which they can maintain their diversity in the face of the growing uniformity" (pp. 85-86). Thus Christianity can actually become a protection against Western imperialism of any kind.

Many of the questions frequently asked by thoughtful laymen about missions are well dealt with in this lucid book.

—HERBERT GEZORK, *President, Andover Newton Theological School, Newton Centre, Mass.*

(Reprinted by permission from the *Westminster Bookman*)

The Long March by SIMONE DE BEAUVOIR. World 1958. 513 pp. $7.50.

Because of the strange prohibitions of our State Department, American writers are not allowed to visit the Communist China mainland. Therefore we are dependent upon reporters from other countries to give us their studies and impressions.

Miss de Beauvoir, famous French author, is one of scores who have traveled to and through Red China and have lived to write about their experiences. It must be said that this observer went in with rose-colored glasses and never took them off. She paints an idyllic picture of the new China. She is impressed, as many are, with the tremendous material reconstruction going on under the Communist regime. But she is blind to any weaknesses or defects in the revolution or the socialist society that is being built. What she does see is literally "too good to be true," a complete break with China's past and an entirely new beginning.

Some of the Chinese social leaders, artists, and literary lights whom Miss de Beauvoir covered with adulation in 1955 are now in disfavor as "rightists." We wonder what she would say today about the tight regimentation in the communes and the increasing tyranny over free minds and spirits. We wonder if she would be concerned about China's growing military might and

determination to "liberate" all Asia.

It is a long book about the long march of the Chinese people, and it sells for a long price. I shall keep it not for its exaggerations and distortions but for the many revealing pictures of the Chinese people whom I know—patient, cheerful, lovable, proud of their land and inheritance, hopeful as they look into the long, long future.

—Frank Wilson Price, *Director, Missionary Research Library, N.Y.C.*

David Livingstone: His Life and Letters by George Seaver. Harper 1958. 650 pp. $6.95.

With world interest centered on Africa it is fortunate that a biography should appear which would rescue the name of David Livingstone from the "aura of hagiography" in which the figure of the great missionary explorer has been wellnigh lost. George Seaver, however, is not a debunker, and his monumental character has fared better by his work than did many other great Victorians two or three decades ago. With a vast bibliography to encompass and new collections of letters and memoirs to investigate, he has succeeded in producing a "life" that will be definitive for a generation at least.

At the outset it should be stated that Seaver has succeeded in his aim to allow the subject of his biography to tell his own story in his own way. To the scholar all the problems involved in the life of Livingstone are dealt with, but not in such a manner as to frighten away the ordinary reader. It is, nevertheless, not a book to be dipped into casually, nor will it prove interesting to the reader who skips the fine print. The present reviewer, having read the book's 650 pages in the line of duty as a professor of missions, found himself returning to it again and again in an effort to recapture the tremendous impact of the first reading. The book is an experience which should not be missed. Enjoyment, however, would have been facilitated by a chronological table or a clearer running outline of the course of Livingstone's explorations.

Seaver is correct in his interpretation that Livingstone is not the complex and sometimes contradictory character that other biographers have made of him. He is essentially a simple man, understood in the light of his total commitment to the missionary task and his single-minded pursuit of the object which claimed his attention at a given moment. Understood in this manner, his treatment of his beloved wife and family, his frequent misunderstandings with even his most trusted friends, his unexplained withdrawal from the L.M.S., his smoldering displeasure with the policies of the Universities' Mission which had been established under his influence, his "glorying" in his hardships—all these and other problems of his life fall into place. In many ways

he shared these characteristics with most of the pioneer missionary figures of the Great Century, but, seek as we may, the only one with whom he can adequately be compared is the apostle Paul.

The basic problem of Livingstone's life is its failure. His life was not a success story. He was not a William Carey, an Adoniram Judson, or even a Robert Moffatt. He did not translate the Bible into a "heathen" tongue, found a great institution, or establish the church in new regions. In the author's words (p. 630), "if one takes results as the criterion and looks beyond a decade to the lapse of nearly a century, one sees the consummation of Livingstone's life purposes largely nullified: commerce corrupted by exploitation, civilization polluted by depravity, Christianity distraught by rival policies within and hostile policies without, and the whole future of Africa imperiled in the turmoil of racial conflict." Seaver does not attempt to resolve the problem. Yet, from the religious standpoint it can be said that Livingstone did succeed in doing what the hand of God had laid upon him for the instant of his confrontation. He did open up Africa to Christianity and commerce, he did cause the exposure of the inland traffic in slaves.

He did not, however, follow a mystical quest; he did not seek martyrdom; to the end he was a practical idealist, "an instrument, however unworthy, in the hand of a transcendent God." As he wrote to his brother, he did not wait for the indications of Providence; he went forth to seek them. He was a man driven to fulfill a purpose to which all else was secondary.

This great book brings to the reader many insights into human personality and character which will delight the heart of the general student of biography. A student of the fine print (of which there is a great deal) comes away with a feeling of awe at the magnitude of Livingstone's accomplishments and the challenge of his character. The book is a mine of devotional and homiletic material.

—Willis Church Lamott, *Professor of Christian Missions. San Francisco Theological Seminary, San Anselmo, Calif.*

(Reprinted by permission from the *Westminster Bookman*)

Christian Affirmations in a Secular Age by Giovanni Miegge; trans. Stephen Neill. Oxford 1958. 170 pp. $3.75.

This book has many merits. It treats important problems in contemporary theology within small compass; yet it is a very readable book. Some may find it goes, indeed, too far in what the French call *demi-vulgarisation*, as when it refers to the very famous Carthusian motto "*Stat crux . . .*" as that of "an ancient monastic coat of arms." But generally it should be inoffen-

sive to the informed and illuminating to the less informed.

It is rare, and very pleasant, to find a book by a Protestant theologian that exhibits understanding, as this one certainly does, of Roman theology.

A welcome absence of cheap seminary jargon characterizes the work of Professor Miegge, who directs his interest to Congar as readily as to Barth; to Unamuno as easily as to Visser 't Hooft.

Here is a stimulating and intelligent little essay in traditional Christian doctrine—a book which, being lively, is neither stupidly "conservative" nor drearily "liberal."

Of the quality of the translation, the present reviewer, not having see the Italian, cannot judge. It seems a good one. The absence of an index is very regrettable. A good index would, apart from its intrinsic value, illustrate the wide scope of this little book.

—GEDDES MACGREGOR, *Visiting Professor of Religion, University of Southern California, Los Angeles, Cal.*

Reflections on the Psalms by C. S. Lewis. Harcourt, Brace, 1958. 151 pp. $3.50.

A book of modern reflections that is not impressionistic or trite or abstruse is a find, and a book that reflects on the Bible without losing us in Ugaritic analogues or existentialist flights is a treasure. C. S. Lewis' latest volume is this kind of book.

The topics on which Lewis reflects are in part the problems of the Psalms: their vindictiveness, harshness, and materiality—in short, their differentness from what we used to call the religion of Jesus. How can a Christian digest the monstrous request that God blot out his enemy or accommodate himself to the primitive urge to brain Babylonian babies?

Lewis' answer to this question sets a pattern for the entire book. He does not condone the cruelty or ire in the Psalms as a phase of progressive revelation. He finds them wrong and sinful but accounts for them as inevitable concomitants of a religion as rigorously moral as Judaism. "If the Jews cursed more bitterly than the pagans," he writes, "this was, I think, at least in part because they took right and wrong more seriously."

This is a promising beginning, and one wishes that Lewis had resolved the relation between right and wrong hatred a little less flatly than he does. His distinction between hating the sin and hating the sinner does not do full justice either to the genius of the Psalms or to the message of Jesus. There may be a sense in which sin and sinner are so fused that no distinction is possible. But he is writing the book, not I.

There are many glad surprises in these reflections. The emphasis upon the mirthful character of the Psalms

—their occasional noisy gaiety—is refreshing. So is the thoughtful discussion of the delight in the law of the Lord and the obligation to praise. Lewis' view of Scripture as the presupposition for his reflections also deserves comment. It should prove helpful to those who cannot be either Fundamentalists or naturalists in their view of Scripture.

Of greatest significance in this slim volume is Lewis' incredible ability to make the Bible relevant to our common day without ever seeming preachy or popular. I know no one who can communicate so well as he the doubleness of the revealed Word: its sweetness and its delight as well as its hardness, crabbedness, and contradiction. We shall not only honor the Psalms more for having read Lewis; we shall read them more and see more in them for us. And this is a great gain.

—KARL A. OLSSON, *Professor of Church History, North Park Theological Seminary, Chicago, Ill.*

Two Together by ROBERT C. DODDS. Crowell 1959. 143 pp. $2.50.

Success in Marriage by DAVID R. MACE. Abingdon 1958. 158 pp. $2.95.

Here are two helpful additions to the growing list of books that have to do with counseling for marriage. The subtitle of the book first listed is "A Handbook for Your Marriage," and the subtitle of the second is "How to Make the Most of Your Marriage." Both cover largely the same area of thought and suggestion. They give wise counsel both as to the rich opportunity for fulfillment of life that may come in marriage and, also, concerning the pitfalls that need to be foreseen. Woven into both of them is the substance of the motto of the Boy Scouts, "Be prepared." The first relationships between two persons who fall in love, the meaning of marriage, the personal adjustments of many kinds that follow, the relationship to children and to in-laws, the important and sometimes crucial matter of financial budgets, the question of the adjustment of responsibility between work and the home, the relationship of husband and wife to the community and to its larger interests—all these matters are dealt with in both books simply, directly, and helpfully.

Robert C. Dodds, born of missionary parents in India, is now the minister of the Second Congregational Church of Waterbury, Connecticut. The origin of his book is interesting and unusual. A young psychiatrist came to him for a personal interview because he was to marry a girl to whom Mr. Dodds was the minister of her parish. As Mr. Dodds and the prospective bridegroom talked, the man kept saying that "this ought to be written down and shared with a wider audience." "This I have done," writes Mr. Dodds, "in, of course, a

greatly expanded form." *Two Together* stems from that evening's talk.

David R. Mace, professor of human relations at Drew University and now on temporary leave, is a marriage counselor of international knowledge and experience. At the time of the publication of this book he was traveling as a consultant in Africa and Asia.

His book is somewhat longer than Mr. Dodds's book, and its treatment is fuller.

Mr. Dodds's book, for its part, has the advantage of a remarkable simplicity. It also has the valuable feature of giving at the end of each chapter a list of the other most helpful, and sometimes more thorough, books dealing with that particular aspect of the subject.

Both books recognize the importance of religion in all personal adjustments in the building of a home. Both are thoroughly realistic and straightforward and genuinely helpful.

—W. Russell Bowie, *Graduate Professor Emeritus of Practical Theology, Union Theological Seminary, N.Y.C.*

NOTES

by Elizabeth P. Lam

STUDY GUIDES

Who Is Jesus Christ? by Stephen Neill. 92 pp. 1957.

The Psalms as Christian Praise by R. B. Y. Scott. 94 pp. 1958.

Matthew's Witness to Jesus Christ by H. N. Ridderbos. 94 pp. 1958.

The People of God in the Old Testament by H. J. Kraus. 92 pp. 1958.

One Lord, One Church by J. Robert Nelson. 93 pp. 1958.

Here are five current books in the series of "World Christian Books" being published by Association Press at $1.25 each.

The first three are enthusiastically recommended as texts for Bible study groups if the members are seriously interested in knowing more about the Bible and the origins of our faith. They are remarkable for the clear and interesting presentation of ideas and an approach to biblical material which regrettably has been largely restricted to the seminary classroom.

For example, few laymen are aware that the books of the New Testament reveal, if studied in historical sequence, a progression or development in the titles used to describe Jesus. **Bishop Neill** begins with the Synoptic Gospels and the claims Jesus made about himself; then he moves on to the distinctive terminology of the Fourth Gospel; then, to Paul; and finally, to the questions about the nature of Jesus and the Godhead raised by the early Christians and to their creedal affirmations.

Similarly, **Dr. Scott** places the Psalter in its historical setting and

explains the varied origins of the individual psalms and how they were collected and finally arranged in the book that has come down to us. Against this historical background he discusses the content of many individual psalms and their appropriate place in the devotional literature of Christians. Abundant illustrations and paragraph headings make this very useful for group or individual study.

The guide to the **Gospel of Matthew** begins with a brief but adequate summary of the Synoptic problem and the distinctive characteristics of this Gospel. The author, a well-known Dutch theologian, uses chapter and paragraph headings to make evident the structure of the Gospel and the leitmotif that runs through both the narrative portion and the discourses—namely, the coming of the Kingdom of God.

All three of these books are intellectually satisfying and refreshingly different from the "chapter and verse" method of traditional Sunday-school material. Each is written by a scholar but directed to the layman.

More difficult, and perhaps of less usefulness as a Bible study guide, is the book by the German scholar, **Dr. Kraus.** He relates the major themes of the Old Testament to the historical circumstances of the individuals who were the spokesmen of God's continuous revelation. The little book, in the opinion of the reviewer, sweeps too rapidly through too much material to be very satisfactory.

One Lord, One Church, written by a former member of the staff of the World Council of Churches, summarizes succinctly the historical divisions within the church and—what is of even greater importance to us—the major events and mergers that have characterized denominational relations in the recent past. His opening chapters raise the pertinent contemporary issues that divide Christendom.

CHRISTIAN SOCIAL ACTION

Religion in America: Original Essays on Religion in a Free Society, ed. John Cogley. Meridian Books 1958. 288 pp. $1.45.

An unusually provocative and exciting anthology focused on a central problem of American life: namely, the distinctive and in part contradictory views held by Catholics, Protestants, and Jews on the relation of religion to the state. The directness and frankness of the contributors are the more noteworthy because they originally presented their views at a seminar in May 1958 sponsored by the Fund for the Republic. They analyze brilliantly the issues that divide Protestants, Catholics, and Jews: the possible use of public funds to support parochial education, the reasons for the mutual distrust of Catholics and Protestants in political life, and the question of censorship and freedom. Finally a

representative of each group speaks to the challenge of secularism, and in this section the elements of the Judaeo-Christian heritage shared in common become apparent. Of special value are the essays by the Jesuit scholars John Courtney Murray and Walter J. Ong and the essay by James Hastings Nichols, the Protestant historian and theologian. This is a book of more than passing interest.

This World: A Christian's Workshop by Brooks Hays. Broadman 1958. 136 pp. $2.50.

The deep social concerns and Christian idealism of Brooks Hays, a former Congressional representative from Arkansas and onetime president of the Southern Baptist Convention, are abundantly clear in this collection of his speeches and articles. His dedication to improvement of life for the Arkansas sharecropper, to civil rights, and to international co-operation, and his persistence in spite of political defeat and foul play, make an inspiring story. Helen Hill Miller writes a brief introductory biography. An excellent book for young adults.

The Race Problem and the South by John Q. Beckwith. Henderson Services (1029 20th St., NW, Washington, D.C.) 1958. 48 pp. $2.00 ($1.75 each for ten or more).

For a number of years a group of Episcopal laymen in Washington, D.C., have sponsored annually a series of lectures on religious subjects of current interest. These have ranged from theological topics to psychiatry and have attracted audiences drawn from various denominations and no denominations. Transcripts are available from the address noted above.

The printed lectures on *The Race Problem and the South*, by a professor at the Virginia Theological Seminary, might be used as a discussion guide or serve as a resource in giving talks on this subject. Mr. Beckwith, who is a Southerner, writes with disarming frankness and deep concern. He presents some little-known historical facts about segregation and a realistic appraisal of the current picture in the South. A very useful analysis for anyone concerned with integration and a challenge to persons living in the South.

THEOLOGY

I Believe in Jesus Christ by Walter Russell Bowie. Abingdon 1959. 80 pp. $1.25.

I Believe in Immortality by John Sutherland Bonnell. Abingdon 1959. 96 pp. $1.25.

The Man in the Mirror by Alexander Miller. Doubleday 1958. 186 pp. $3.95.

The Promise of Science and the Power of Faith by M. Holmes Hartshorne. Westminster 1958. 143 pp. $3.00.

Prayer: A Study in the History and Psychology of Religion by FRIEDRICH HEILER. Oxford 1958. 376 pp. $2.50.

The World's Religions by CHARLES S. BRADEN; rev. ed. Abingdon 1939, 1954. 256 pp. Paper, $1.25.

Two more distinguished churchmen add their contributions to the "Know Your Faith" series. **Dr. Bowie,** with his usual warmth and winsome appeal, shows how one is captured by the love of Christ and transformed. A little book to gladden the heart. **Dr. Bonnell** brings together the familiar arguments which support, and those which deny, belief in immortality, and concludes with a brief personal affirmation of faith.

Alexander Miller directs his analysis of the nature of human nature to undergraduates and phrases his questions and answers in terms that he feels they would understand and be responsive to. The ideas are too loosely put together and are too conversational in style, the reviewer feels, to make a significant contribution to the Christian conception of man or even to constitute "good reading."

Holmes Hartshorne asks the right questions: "Now that sputniks are circling the earth and men in high positions are calling for more science in our educational curriculums, the question whether science can save us becomes more than ever acute." Unfortunately, most of the book is a review of the familiar historical background of the conflict between science and religion. The issues that make the present so fraught with danger are scarcely touched upon.

The reprinting in a paperback edition of the classic treatment of prayer by **Friedrich Heiler** will be widely welcomed. Since its first publication in 1932 it has been a basic book on the history, sociology, and psychology of prayer. Not only are the major variants of prayer analyzed—e.g., primitive, ritualistic, pagan (in the Greek sense), prophetic, and mystical—but each of these is appraised by Heiler. Of special interest is the measuring rod by which he judges and explains the efficacy of prayer and its connection with the rise and fall of civilizations.

The revised edition of **Braden's** well-known history of religions will probably be welcomed for its concise, popular treatment of a subject of increasing interest. It does not compare religions or take a normative view. Each religion is treated historically, and current developments are mentioned. The Bibliography will be especially helpful to those wishing a more thorough knowledge of any particular religious tradition.

Addresses for a Chaplain Serving Overseas

An overseas assignment gives you opportunity to contact Christian forces already working in your area. The best way to get an over-all picture is to visit the headquarters of the nearest National Christian Council. There you can find out about missionaries, schools, hospitals, churches, and various co-operative projects. Such councils in lands where you might be serving or visiting are these:

NATIONAL CHRISTIAN COUNCILS

PHILIPPINES.—Philippine Federation of Christian Churches. Rev. José A. Yap (Exec. Sec.), Union Seminary Building, 1648 Taft Ave., Manilla.

JAPAN.—National Christian Council. Rev. Kiyoshi Hirai, Rev. John de Maagd; Hon. Assoc. Sec., Rev. Richard A. Merritt, Christian Central Building, 2, 4-chome Ginza (Chuo-Ku), Tokyo.

KOREA.—National Christian Council. Rev. Ho Choon Yu, P.O. Box 134, Kwang-Wha-moon, Seoul.

OKINAWA.—Christian Council. Rev. Seike Halada, c/o Mr. Walter Krider, Central P.O., Box 46, Naha.

HONG KONG.—Christian Council. S. Y. Lee, 23 Waterloo Road, Kowloon.

NEAR EAST.—Near East Christian Council. Rev. Dr. Harry G. Dorman, Jr., Box 235, Beirut, Lebanon.

On the other hand, when serving or visiting in Europe, you can find out about missionary outreach from various countries by looking up the following missionary councils:

NATIONAL MISSIONARY COUNCILS

GREAT BRITAIN.—Conference of Missionary Societies in Great Britain and Ireland. Rev. Frank Short, L. B. Greaves, Rev. J. A. Lovejoy, 2 Eaton Gate, London, S.W.1.

BELGIUM.—Société Belge de Missions Protestantes au Congo. Pasteur Edouard Pichal (Vice-Pres.), 80 Boulevard Louis Schmidt, Bruxelles, 4.

NETHERLANDS.—Nederlandsche Zendings-Raad. Rev. Dr. J. Blauw, Herengracht 368, Amsterdam.

FRANCE.—Société des Missions Evangéliques de Paris. Pasteur Ch. Bonzon, 102 Boulevard Arago, Paris, XIV.

SWITZERLAND.—Schweizerischer Evangelischer Missionsrat (Conseil Suisse des Missions Evangéliques). Rev. J. Badertscher, 14 Boulevard des Tranchées, Geneva.

GERMANY.—Deutscher Evangelischer Missionsrat. Prof. D.Dr. Walter Freytag, Mittelweg 143, Hamburg, 13.

DENMARK.—Dansk Missionsraad. Rev. E. W. Nielsen, Strandagervej 24, Hellerup.

NORWAY.—Norsk Misjonrad. Mr. T. Vaagen (Chairman), Norw. Luth. Mission, Grensen 19, Oslo.

SWEDEN.—Svenska Missionsradet. Rev. Arvid Stenstrom, Tegnérgatan 8, Stockholm Va.

The Center for the Study of the Christian World Mission

A UNIQUE and extremely significant center has recently been established as an institute of the Theological Faculty of the University of Chicago. In the words of the Director: "A radical reappraisal of the meaning and objectives of the mission is under way. There is in both the young and the old churches a ferment of thought exceeding anything known since Protestants first acknowledged their missionary obligation and privilege."

At present directed principally toward advanced graduate students, the Center has the following objectives:

1) To meet the demand for a fresh, contemporary theology of mission.

2) To examine the Christian mission in its historical, sociological, cultural, and operational aspects, working toward an integration of theological knowledge with actual practice.

3) To interpret the mission and its relations with sociocultural factors to church groups at home and younger churches abroad.

4) To develop a research program utilizing the resources of the Federated Theological Faculty and other departments of the University of Chicago.

5) To provide graduate training in research for scholars and leaders of the younger churches.

6) To initiate a program of exchange of scholars with various theological centers and research institutes in different parts of the world.

7) To provide opportunities for meaningful conversation among scholars of living world religions.

8) To contribute to better international and intercultural relations.

Recent short conferences and seminars for special groups have been held on such subjects as "The Resurgent Religions of Asia and the Christian Mission" and "Islam and Christianity in Africa."

Address: Swift Hall, The University of Chicago, 5757 University Avenue, Chicago 37, Illinois